CHAPTER ONE: THE DYING PERSON

If one finds oneself on his or her deathbed or what appears to be the deathbed, one is obliged or recommended to do certain acts of worship and people around the dying individual are encouraged to be supportive and to provide certain basic services.

1. The *Shahaadah*

Those people who are present should encourage the dying person to repeat after them the Declaration of Faith (*Shahaadah*) until he or she passes away confirming Allaah's unique oneness (*Tawheed*). Both Aboo Sa 'eed al-Khudree and Aboo Hurayrah quoted the Prophet (ﷺ) as saying,

((لَقِّنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اللَّهُ وَمَنْ كَانَ آخَرُ كَلاَمِهِ لاَ إِلَهَ إِلاَّ اللَّهُ عِنْدَ الْمَوْتِ دَخَلَ الْجَنَّةَ يَوْمًا مِنَ الدَّهْرِ، وَإِنْ أَصَابَهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ))

"*Prompt your dying ones (to say): laa ilaaha il-lal-laah*[1] *and whoever's last words before dying are: laa ilaaha il-lal-laah, will enter paradise one day, even if he is afflicted before that by punishment.*"[2]

This prophetic statement does not simply mean that the *Shahaadah* should be mentioned by others in the presence of the one who is dying. The dying person, himself or herself, should be instructed to say the *Shahaadah*, as is evident from the Prophet's statement "*whoever's last words are: laa ilaaha il-lal-laah*". The following *hadeeth* narrated by Anas indicates the Prophet's practise in this regard:

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[1] *Sahih Muslim*, vol.2, p.435, no. 1996, *Sunan Abu Dawud*, vol.2, p.887, no.3111, *Sunan Ibn-i-Majah*, vol.2, p.365, no.1444, *Mishkat Al-Masabih*, vol.1, p.337 and *Riyadh-us-Saleeheen*, vol.2, p.474, no. 918.

[2] This addition is only found in *Saheeh Ibn Hibbaan* and it is authenticated in *Irwaa al-Ghaleel*, vol.3, p.150.

عَنْ أَنَسٍ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ رَجُلاً مِنَ الْأَنْصَارِ فَقَالَ:((**يَا خَالُ قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ**)) فقَالَ: أَخَالٌ أَمْ عَمٌّ ؟ فقَالَ: ((**لاَ بَلْ خَالٌ**)) قَالَ: فَخَيْرٌ لِي أَنْ أَقُولَ لاَ إِلَهَ إِلاَّ اللَّهُ ؟ فقَالَ النَّبِيُّ ﷺ :((**نَعَمْ**))

Anas ibn Maalik reported that the Messenger of Allaah (ﷺ) visited a man from among the Ansaar and said to him,"*O Uncle, say : laa ilaaha il-lal-laah.* The man asked, "Am I a maternal uncle or a paternal uncle?" and the Prophet (ﷺ) replied,"*Indeed you are paternal.*" The man then asked, "Is it better for me to say : *laa ilaaha il-lal-laah*? The Prophet (ﷺ) replied, '*Yes.*'"[3]

Muslims are also encouraged to be present when non-Muslims are dying in order to present Islaam to them, in the hope that they would accept Islaam prior to their death. For the acceptance of Islaam at this point to be of any benefit, it must be based on knowledge,[4] it must be expressed sincerely[5] and with certainty,[6] and it must take place before the actual throes of death begin.[7] This point is evident in the Prophet's (ﷺ) attempt to get his uncle Aboo Taalib to bear witness to Allaah's oneness when the latter was on his deathbed.[8] Aboo Taalib knew about Allaah, Islaam, and the Prophet (ﷺ) very well. Similarly, the following incident involving the Prophet's servant is one of a person who knew about Allaah and the Prophet (ﷺ).

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[3] Collected by *Ahmad* and authenticated in *al-Fat-h ar-Rabbaanee,* vol.7, p.57, no.34 as well as in *Ahkaamul-Janaa'iz,* p.11.

[4] { فَاعْلَمُواْ أَنَّهُ لآ إِلَهَ إِلاَّ اللهُ } **"Know that there is no god worthy of worship besides Allaah."** Chapter Muhammad, (47):19.

[5] { وَمَا أُمِرُواْ إِلاَّ لِيَعْبُدُواْ اللهَ مُخْلِصِينَ لَهُ الدِّينَ } **"The were only commanded to worship Allaah, making the religion sincere for Him alone."** Chapter al-Bayyinah, (98):5.

[6] Aboo Hurayrah reported Allaah's Messenger as saying, "*I testify that there is no god worthy of worship but Allaah and that I am the Messenger of Allaah. Any servant who meets Allaah with those two [testimonies],* ***having no doubt in them****, will enter paradise.*" (*Sahih Muslim,* vol.1, p.20, no.41)

[7] The Prophet (ﷺ) was reported by 'Abdullaah ibn 'Umar to have said, "*Allaah, Most Great and Glorious, will accept His servant's repentance until the throes of death begin.*" (Collected by at-Tirmithee and Ibn Maajah and authenticated in *Saheeh Sunan Ibn Maajah,* vol.2, p.418, no.3430. See also *Riyadh-us-Saleheen,* vol.1, p.12, no.18, for an English translation of this *hadeeth*).

[8] See *Sahih Muslim,* vol.1, p.18, no.36.

عَنْ أَنَسٍ رَضِي اللَّهُ عَنْهُ قَالَ كَانَ غُلاَمٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: ((**أَسْلِمْ**)) فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ أَطِعْ أَبَا الْقَاسِمِ ﷺ فَأَسْلَمَ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: ((**الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ**)) [فَلَمَّا مَاتَ ، قَالَ: ((**صَلُّوا عَلَى صَاحِبِكُمْ**))]

Anas also reported that, "When a Jewish youth, who used to serve the Prophet (ﷺ) got sick, the Prophet (ﷺ) visited him. The Prophet (ﷺ) sat by his head and said to him, "*Accept Islaam.*" The boy looked at his father who was near him and the man said, "Obey Abul-Qaasim." So the boy accepted Islaam and the Prophet (ﷺ) left saying, "*All praise is due to Allaah who saved him from the Fire.*" [9] (When the boy died the Prophet (ﷺ) said, "*Make salaah for your comrade.*")[10]

2. Good Words

People present may pray aloud for the dying person, letting them hear their concern and compassion for them. Those present should also avoid saying anything in the dying person's presence which is not good. Negative words will only increase the difficulties which the sick and dying are facing. On the other hand, good words and positive thoughts will make the process of dying easier and the recovery from illness more bearable.

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ : ((**إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ**))

Umm Salamah reported that the Prophet (ﷺ) said, "*If you are in the presence of a sick or dying person, you should say good things for verily the angels say "Aameen" to whatever you say.*"[11]

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[9] *Sahih Al-Bukhari*, vol.2, p.246, no.438, *Sunan Abu Dawud*, vol.2, pp.881-82, no.3089 and *Mishkat Al-Masabih*, vol.1, p.328.

[10] This addition is found in *Musnad Ahmad* and is authenticated in *Ahkaamul-Janaa'iz*, p.11.

[11] *Sahih Muslim* vol.2, p.436, no.2002, *Sunan Abu Dawud*, vol.2, p.887, no.3109, *Sunan Ibn-i-Majah*, vol.2, pp.366-7, no.1447 and *Mishkat Al-Masabih*, vol.1, p.337.

When Umm Salamah asked the Prophet what should she say, he replied:

((قُلِي: اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً))

"*Say:* ***Allaahumma-ghfir lee wa lahu wa a'qibnee minhu 'uqba hasanah*** [O Allaah, forgive him and me, and grant me a good substitute after him.]"[12]

3. Soorah *Yaaseen*

The practice of specifically reading the 36th chapter of the Qur'aan, Soorah *Yaaseen,* in the presence of the dying has no basis in the authentic *Sunnah.*[13] Neither the Prophet (ﷺ) nor his companions did it or recommended that it be done. However, it does fall under the general heading of 'good things' which could be said in the presence of one who is dying, but it carries with it no special value. Reciting this chapter is like reciting any other chapter in the Qur'aan. Consequently, one may read it for the dying, if one wishes to do so, or if the dying person requests it due to his or her personal preference for it. However, to specify that Soorah *Yaaseen* should be read for the dying and to believe that doing so has special value is considered *Bid'ah;* a sinful innovation in the religion.

4. Facing Qiblah

Turning the body of one who is dying so that he or she faces the *Qiblah* [Makkah] has no foundation in the practise of the Prophet (ﷺ) and his companions. The body should be turned to face Makkah when it is placed in the grave, according to the Prophet's instructions. However, at the time of dying, there were not such instructions. Turning the body, became a custom after the time of the Prophet's companions, but was objected to by the scholars of that time. For example, Sa'eed ibn al-Musayyib,[14] one of the leading scholars among

[12] *Sahih Muslim* vol.2, p.436, no.2002.

[13] There is an unauthentic h̲adeeth narrated by Ma'qil and collected in *Sunan Abu Dawud,* vol.2, p.889 no.3115 and *Sunan Ibn-i-Majah,* vol.2, p.367 no.1448. See also *Mishkat Al-Masabih,* vol.1, p.338. It is declared unauthentic in *D̲a'eef Sunan Abee Daawood,* p.316, no.683.

[14] Sa'eed ibn al-Musayyib ibn H̲azn (634-713CE), from the Madeenite tribe of Makhzoom, was one of the seven leading legal scholars of Madeenah. He was known as the most knowledgeable

the students of the Prophet's companions, openly expressed his dislike for this practise. Zar'ah ibn 'Abdir-Rahmaan reported that he saw Aboo Salamah ibn 'Abdir-Rahmaan with Sa'eed ibn al-Musayyib when he was on his deathbed. When Sa'eed lost consciousness, Aboo Salamah instructed that his bed be turned towards the Ka'bah. When Sa'eed regained consciousness he asked, 'Did you move my bed?" When they replied that they had done so, he looked at Aboo Salamah and said, 'I think it was done with your knowledge?" He replied, "I told them to do so." Then Sa'eed instructed them to return his bed to its original position."[15]

5. Acceptance of Fate

The dying individual is obliged to accept his lot gracefully so that it becomes a source of reward and blessing for him on the Day of Judgement. The Prophet (ﷺ) taught that patiently bearing the trials of this life is an act of righteousness which expiates sins.

عَنْ عَبْدِاللَّهِ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ لَتُوعَكُ وَعْكًا شَدِيدًا قَالَ: ((**أَجَلْ إِنِّي أُوعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ**)) قُلْتُ: ذَلِكَ أَنَّ لَكَ أَجْرَيْنِ قَالَ :((**أَجَلْ ذَلِكَ كَذَلِكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى شَوْكَةٌ فَمَا فَوْقَهَا إِلاَّ كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا**)).

'Abdullaah stated that he visited Allaah's Messenger (ﷺ) while he was suffering from a high fever and said to him, "O Messenger of Allaah, you have a high fever." He replied, "*Yes, I have a fever equal to what two of your men experience.*" I asked, "Is is because you will have double the reward?" He replied, "*Yes, it is so. Any Muslim who is afflicted with the harm of a thron prick or more will have, as a result of it, some of his sins expiated the way a tree sheds its leaves.*"[16]

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scholar about 'Umar ibn al-Khattaab's legal principles and his rulings. He lived on what he earned from the sale of olive oil and never accepted grants. (*Al-A'laam*, vol.3, p.155).

[15] Collected by Ibn Abee Shaybah in *al-Musannaf* and authenticated in *Ahkaamul-Janaa'iz*, p.11, nt.15.

[16] *Sahih Al Bukhari*, vol.7, p.374, no.551and *Sahih Muslim*, vol.4, p.1364, no.6235.

Pitying those who are dying is counterproductive, because pity will only make it more difficult for those dying to accept their fate. Instead, those on their deathbed should be encouraged to think positively by being told that they are fortunate. They should be informed that, according to the Prophet (ﷺ), Allaah has chosen them for a special reward.

عَنْ أَبِي هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ :((**مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ**))

Aboo Hurayrah stated that Allaah's Messenger (ﷺ) said, "*Whoever Allaah wishes good for, He afflicts with trials.*"[17]

Those on their deathbeds should be instructed to avoid questions like, "Why me?" and statements like, "I'm too young to die!" and "It's not fair!" as all of these indicate *Kufr* (disbelief). They should be reminded that it is all for the best, if only they remain patient.

عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ :((**عَجَبًا لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ**))

Suhayb reported that the Prophet (ﷺ) said, "*A believer's affair is amazing; it is all for the good and that is not the case of anyone besides the believer. If good times come to him, he is thankful and thus it is good for him, and if bad times befall him, he is patient and, thus, it is also good for him.*"[18]

The dying individuals should also have good thoughts about Allaah and be convinced that Allaah has chosen the most appropriate time and way for them to die. In that way, they are able to protect their faith from doubts and fears..

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَبْلَ مَوْتِهِ بِثَلاثَةِ أَيَّامٍ يَقُولُ :((**لاَ يَمُوتَنَّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ**)).

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[17] *Sahih Al Bukhari,* vol.7, p.373, no.548.

[18] *Sahih Muslim,* vol.4, p.1541, no.7138. See also *Mishkat Al-Masabih,* vol.2, p.1098.

Jaabir ibn ‘Abdillaah reported that he heard Allaah’s Messenger (ﷺ) say, three days before his death,*“None of you should die except thinking the best of Allaah.*”.[19]

Among those who will die with bad thoughts about Allaah are those who were only cultural Muslims. The only do some of the Islamic rites and rituals because it is the custom of their people without ever accepting true faith in their hearts throughout their lives. When death approaches, they will not want to accept their fate and their deathbed doubts will often tear down their false claims of belief, leaving them expressing statements of clear disbelief as death overcomes them. It will be a big surprise for those around them, for everyone assumed that they were Muslims destined for paradise, based on their practise of some or most of the basic religious rites. Prophet Muhammad (ﷺ) addressed this phenomenon as follows:

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : ((إِنَّ الرَّجُلَ لِيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ)).

Sahl ibn Sa ‘d quoted the Prophet (ﷺ) as saying, “*Indeed a man may appear to people to do the deeds of the people of paradise, yet he will be of the people of hell.*”[20] And in another narration related by Aboo Hurayrah, he quoted the Prophet (ﷺ) as saying, “*Surely, a person may do the deeds of the people of paradise for a long time, then terminate his deeds with the deeds of the people of hell.*”[21] Since everyone’s deeds were already recorded in the book of destiny, prior to the creation of the world, the change in deeds from good to bad was also referred to by the Prophet (ﷺ) as the record or destiny overtaking the individual.

عَنْ عَبْدِاللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ : ((إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى لاَ يَكُونُ بَيْنَهَا وَبَيْنَهُ إِلاَّ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ)).

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[19] *Sahih Muslim*, vol.4, p.1492,no.6877, *Sunan Abu Dawud*, vol.2, p.886, no. 3107 and *Mishkat Al-Masabih*, vol.1, p.334.

[20] *Sahih Muslim*, vol.4, p.1395, no.6408.

[21] *Sahih Muslim*, vol.4, p.1394, no.6407.

‘Abdullaah ibn Mas‘ood quoted Allaah’s Messenger (ﷺ), the truthful, as saying: “*One of you may do the deeds of the people of paradise until only an arm’s length remains between him and paradise, then what was written overtakes him and he does the deeds of the people of hell and enters hell.*”[22]

6. Between Fear and Hope

The dying person should be in a psychological state between fear and hope. The person should fear Allaah’s punishment for his or her sins and, at the same time, hope for Allaah’s mercy and forgiveness. The true believer is not sure about whether he or she is going to paradise, no matter how good his or her life may have been, because the Prophet (ﷺ) said that no one would enter Paradise solely on the basis good deeds.[23] Every human makes many errors during his or her lifetime. Although a person may consider some of his or her errors insignificant, they may have had exceedingly bad results. The dying person also should not give up hope in Allaah’s mercy, no matter how great his or her sins may have been, for Allaah is able to forgive all sins as He said,

{ لاَ تَقْنَطُوا مِن رَّحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيْعًا }

“Do not lose hope of Allaah’s mercy, for verily Allaah forgives all sin.”[24]

The only exception to that rule being the sin of *Shirk*, as it negates the very purpose of creation :

{ إِنَّ اللهَ لاَ يَغْفِرُ أَن يُّشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَّشَاءُ }

“Verily Allaah will not forgive Shirk but He forgives anything besides it for whomsoever He wishes.”[25]

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[22] *Sahih Al-Bukhari*, vol.9, pp.411-2, no.546 and *Sahih Muslim*, vol.4, p.1391, no.6390.

[23] *Sahih Muslim*, vol.4, pp.1473-4, nos.6390 & 6770.

[24] Soorah az-Zumar 39:53.

[25] Soorah an-Nisaa 4:48, 116.

عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ : ((**كَيْفَ تَجِدُكَ**)) قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي أَرْجُو اللَّهَ وَإِنِّي أَخَافُ ذُنُوبِي فَقَالَ رَسُولُ اللَّهِ ﷺ :((**لاَ يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلاَّ أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ مِمَّا يَخَافُ**)).

Anas reported that the Prophet (ﷺ) visited a dying youth and asked him, "*How do you find yourself?*" He replied, "By Allaah, O Messenger of Allaah, verily I hope for the best from Allaah and fear my sins." Allaah's Messenger (ﷺ) said, "*Whenever two come together in the heart of a slave (of Allaah) in such a situation, Allaah gives him what he hopes for and protects him for what he fears.*"[26]

7. The Death Wish

No matter how severe the pain of the sickness may become, one is not allowed to hope or wish for death. The death wish reflects a belief that Allaah has burdened one beyond his capacity and indicates a lack of patience. The longer people live, the more opportunity they have to do good and improve their lot.

عَنْ أُمِّ الْفَضْلِ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهِمْ، وَعَبَّاسٌ عَمُّ رَسُولِ اللَّهِ يَشْتَكِي، فَتَمَنَّى عَبَّاسٌ الْمَوْتَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ : ((يَا عَمِّ! لاَ تَتَمَنَّ الْمَوْتَ، فَإِنَّكَ إِنْ كُنْتَ مُحْسِنًا، فَأَنْ تُؤَخَّرَ تَزْدَادُ إِحْسَانًا إِلَى إِحْسَانِكَ خَيْرٌ لَكَ، وَ إِنْ كُنْتَ مُسِيئًا فَأَنْ تُؤَخَّرَ فَتَسْتَعْتِبُ مِنْ إِسَائَتِكَ خَيْرٌ لَكَ، فَلاَ تَتَمَنَّ الْمَوْتَ)).

Umm al-Fa<u>d</u>l reported that the Prophet (ﷺ) came to see them while the Prophet's (ﷺ) uncle 'Abbaas, was complaining (of his sickness). When 'Abbaas wished for death the Prophet (ﷺ) told him, "*O uncle, don't wish for death, for verily if you were good and your death is delayed, it will add more good to your previous goodness and it will be better for you ; and if you were bad, find fault in your bad (and seek forgiveness) and it will be better for you, so don't wish for death.*"[27]

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[26] Collected by at-Tirmi<u>th</u>ee and Ibn Maajah and authenticated in *A<u>h</u>kaamul-Janaa'iz*, p.3, nt.2. See *Mishkat Al-Masabih*, vol.1, p.335 for the English text.

[27] This narration is found in *al-Mustadrak*, vol.1, p.339 and is authenticated in *A<u>h</u>kaamul-Janaa'iz*, p.4.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ النَّبِيُّ ﷺ : ((لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ مِنْ ضُرٍّ أَصَابَهُ فَإِنْ كَانَ لاَ بُدَّ فَاعِلاً فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي)).

As Anas reported that the Prophet (ﷺ) said, "*None of you should wish for death because of some harm which has afflicted him. But if one must do it, let him say:* ***Allaahumma a<u>h</u>yinee maa kaanatil-<u>h</u>ayaatu khayran lee*** [Oh Allaah keep me alive as long as living is best for me] ***wa tawaffanee i<u>th</u>aa kaanatil-wafaatu khayran lee*** [and take my life if death is better for me]."[28]

8. Debts

If dying individuals have in their possession certain rights belonging to others, they should return them, if they are able to do so, in order to avoid having to pay them back from their good deeds on the Day of Judgement. The Prophet (ﷺ) warned his followers of this reality as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : ((مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لأَخِيهِ مِنْ عِرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لاَ يَكُونَ دِينَارٌ وَلاَ دِرْهَمٌ إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ))

"*Whoever has with him a wrong taken from the honor of his brother Muslim or from his wealth, should return it before the Day of Judgement when neither dirham nor deenaar will be accepted; if he has righteous deeds, it will be taken from them, and if he doesn't have righteous deeds, it will be taken from his friends bad deeds and put on him.*"[29]

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[28] *Sahih Al-Bukhari,* vol.7, p.390, no. 575, *Sahih Muslim,* vol.4, p.1411 nos. 6480 & 6485, *Sunan Abu Dawud*, vol.2, p.884, no. 3102 and *Mishkat Al-Masabih,* vol.1, p.333.

[29] *Sahih Al-Bukhari,* vol.3, p.377, no. 629 and *Mishkat Al-Masabih,* vol.2, p.1062.

If those that are dying are unable to pay back their debts, they should, at least, have the sincere intention to do so and should inform their relatives about their debts. Either, one of their relatives will repay their debts after their death, or the Prophet (ﷺ) will take responsibility for the debts. The Prophet (ﷺ) established the basic principle of divine accounting that if a person intends to do a good deed but is unable, they are rewarded by God for their intention. Consequently, he said,

((اَلدَّيْنُ دَيْنَانِ ، فَمَنْ مَاتَ وَهُوَ يَنْوِي قَضَاءَهُ فَأَنَا وَلِيُّهُ، وَمَنْ مَاتَ لاَ يَنْوِي قَضَاءَهُ، فَذَاكَ الَّذِي يُؤْخَذُ مَنْ حَسَنَاتِهِ، لَيْسَ يَوْمَئِذٍ دِينَارٌ وَلاَ دِرْهَمٌ))

"*There are two types of debt : whoever dies intending to repay them, I will be responsible for them, and whoever dies with no intention to repay them, will have it taken from his good deeds. There will not be any deenaars or dirhams on that Day.*"[30]

9. ***Wa<u>s</u>eeyah* (Will)**

Before dying, everyone should write or dictate a will giving away up to one third of their wealth to those who would not inherit from them based on the inheritance laws. This recommendation was instituted by the Allaah to protect the rights of non-inheriting relatives and friends. It is under this principle of *wa<u>s</u>eeyah* that Muslims may leave wealth for non-Muslim relatives or receive wealth from dead non-Muslim relatives. According to Islamic law, wealth obtained by *wa<u>s</u>eeyah* is not considered to be inheritance. Islaam considers inheritance to be the portions of the deceased's wealth which the law assigns to various family members in the absence of a will. According to the system of Islamic inheritance laws (*Faraa'i<u>d</u>*), non-Muslims cannot be classified as heirs of Muslims. Likewise, Muslims have no right to take portions of their dead non-Muslim relatives' wealth allotted by non-Islamic systems of inheritance. The Prophet (ﷺ) was reported to have said, "*A Muslim must not inherit from a disbeliever, nor should a disbeliever inherit from a Muslim.*"[31]

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[30] Collected by *a<u>t</u>-<u>T</u>abaranee* and authenticated in *A<u>h</u>kaamul Janaa'iz*,p.5.

[31] *Sahih Al-Bukhari,* vol.8, p.498, no. 756 and *Sahih Muslim*, vol.3, p.852, no. 3928.

Consequently, the Prophet (ﷺ) encouraged Muslims to record a will and keep it as soon as the need arises.

عَنْ عَبْدِاللَّهِ بْنِ عُمَرَ رَضِي اللَّهُ عَنْهُمَا أَنَّ رَسُولَ ﷺ قَالَ :((**مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ**)).

"*It is not right for a Muslim who has something to bequeath to pass two nights without having it in writing with him.*"[32]

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[32] Reported by Ibn 'Umar and collected in all of the six books of *h̲adeeth*. *Sahih Al-Bukhari*, vol.4, p.1, no.1, *Sahih Muslim*, vol.3, p.863, no.3987, *Sunan Abu Dawud*, vol.2, p.805, no.2856, *Mishkat Al-Masabih*, vol.1, p.656, and *Muwatta Imam Malik*, p.329, no.1449.

CHAPTER TWO: AFTER DEATH

Obligatory Actions on Those Present

Once the person expires, the relatives and those present are obliged to perform particular services for him or her.

1. Closing the Eyes and *Du'aa* (Supplication)

The eyes of the dead person should be closed and a *du'aa* made for him based on the following *hadeeth* of Umm Salamah:

عَنْ أُمِّ سَلَمَةَ قَالَتْ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَأَغْمَضَهُ ثُمَّ قَالَ :((إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ إِلاَّ بِخَيْرٍ فَإِنَّ الْمَلاَئِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ)) ثُمَّ قَالَ:

"Allaah's Messenger (ﷺ) came in and found Aboo Salamah's eyes staring so he closed them and said, "*Verily when the soul is snatched, the eyes follow it.*" Some people from his family began to scream so he said, "*Do not call on yourselves except good for verily the angels say "Aameen" to whatever you say,* He then prayed:

((اللَّهُمَّ اغْفِرْ لأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ))

Allaahummagh-fir li Abee Salamah warfa' darajatahu fil-mahdeeyeen [O Allaah, forgive Aboo Salamah and raise his level among the rightly guided,] ***wakhlufhu fee 'aqibihi fil-ghaabireen*** [and let his remaining offspring be like him.] ***wagh-fir lanaa walahu yaa Rabbal-'Aalameen*** [Forgive us and forgive him, O Lord of all the worlds] ***wafsah lahu fee qabrihee wa nawwir lahu feeh*** [and expand his grave and illuminate it for him.][1]

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[1] *Sahih Muslim,* vol.2, pp.436-7, no.2003, *Sunan Abu Dawud,* vol.2, p.888, no.3112, *Sunan Ibn-i-Majah,* vol.2, pp.370-1, no.1455 and *Mishkat Al-Masabih,* vol.1, p.337

2. Covering the Body

A sheet of cloth large enough to cover the whole body of the deceased should be drawn over body. This was the approved practise of the Prophet (ﷺ) and the recorded practise of the Prophet's companions.

عَنْ جَابِرٍ [قَالَ] : جِيءَ بِأَبِي يَوْمَ أُحُدٍ وَقَدْ مُثِّلَ بِهِ فَوُضِعَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَقَدْ سُجِّيَ بِثَوْبٍ فَجَعَلْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَنَهَانِي قَوْمِي فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُفِعَ فَلَمَّا رُفِعَ سَمِعَ صَوْتَ بَاكِيَةٍ فَقَالَ : **((مَنْ هَذِهِ؟))** فَقَالُوا هَذِهِ بِنْتُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو قَالَ: **((فَلَا تَبْكِي أَوْ فَلِمَ تَبْكِي مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ))**.

Jaabir said, "After the Battle of U<u>h</u>ud, my father - who had been mutilated - was brought and placed in front of the Messenger of Allaah (ﷺ). He was covered in a cloth and I wanted to uncover him, but the people forbade me. The Prophet (ﷺ) instructed that he be uncovered and when the cloth was lifted, he heard the voice of a woman crying. He asked, '*Who was that*?' They replied that it was 'Amr's daughter or sister and he said, '*Don't cry, for the angels were shading him with their wings until [his soul] was lifted up.*'"[2]

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ سُجِّيَ فِي ثَوْبٍ حِبَرَةٍ .

'Aa'ishah reported that a striped Yemeni cloak[3] was drawn over the Prophet's body [when he died].[4]

In the case of someone who dies in a state of *I<u>h</u>raam*[5] during <u>H</u>ajj or 'Umrah, neither the head nor face should be covered by a sheet.

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[2] *<u>S</u>a<u>h</u>ee<u>h</u> Sunan an-Nasaa'ee*, vol.2, p.397, no.1738.

[3] *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Abee Daawood*, vol.2, p.766, note.1. The style of cloak called *<u>h</u>ibarah* had green stripes and was made of cotton from Yemen.

[4] *Sahih Al-Bukhari*, vol.2, pp.188-9, no.333, *Sahih Muslim*, vol.2, p.447, nos.2053 and 2056, *Sunan Abu Dawud*, vol.2, p.888, no.3114, and *Mishkat Al-Masabih*, vol.1, p.337.

عَنِ ابْنِ عَبَّاسٍ رَضِي اللَّهُ عَنْهُمْ قَالَ بَيْنَمَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِه فَوَقَصَتْهُ أَوْ قَالَ فَأَوْقَصَتْهُ قَالَ النَّبِيُّ ﷺ :((**اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلاَ تُحَنِّطُوهُ وَلاَ تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا**)).

Ibn 'Abbaas said, "While a man was standing at 'Arafah, he fell off his horse and his horse trampled him to death. The Prophet (ﷺ) said, "*Wash him with water and lotus blossoms, wrap him in his two sheets of cloth but do not put perfumed oil on him, nor cover his head and face, for verily Allaah will resurrect him on the Day of Resurrection making **Talbeeyah**[6] '.*"[7]

3. Hasten the Burial

Once death is evident, the body should be prepared and taken out of the house for prayer and burial as soon as possible. In this way, contact with the dead body is minimized which, in turn, keeps the grief and hurt of seeing the dead down to a minimum. Aboo Hurayrah reported that the Prophet (ﷺ) said,

((**أَسْرِعُوا بِالْجِنَازَةِ**))

"*Hasten the funeral rites.*"[8]

4. Location of Burial

The dead should be buried in the same area where they died. Transporting the body to another area or another country is not permissible, because it contradicts the Prophet's (ﷺ) order to hasten the burial and it also necessitates

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[5] *Ihraam* represents the consecrated state of one who has made the intention for pilgrimage and has put on the specified garments.

[6] *Talbeeyah* a the prayer repeated aloud by pilgrims at the beginning of 'Umrah or Hajj.

[7] *Sahih Al-Bukhari*, vol.2, pp.199-200, nos. 355-357, *Sahih Muslim*, vol.2, pp.596-7, nos.2747 & 2750 and *Sunan Abu Dawud*, vol.2, p.920, no.3232.

[8] Collected in all of the six books of *hadeeth*. *Sahih Al-Bukhari*, vol.2, p.225, no.401, *Sahih Muslim*, vol.2, p.448, no.2059, *Sunan Abu Dawud*, vol.2, pp.897-8, no. 3153, *Sunan Ibn -i-Majah*, vol.2, p.382, no.1477 and *Mishkat Al-Masabih*, vol.1, p.338.

unnecessary aditional expenses. Furthermore, the Prophet (ﷺ) specifically forbade his followers from transferring of bodies from the local in which they died.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : كُنَّا حَمَلْنَا الْقَتْلَى يَوْمَ أُحُدٍ لِنَدْفِنَهُمْ فَجَاءَ مُنَادِي النَّبِيِّ ﷺ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ تَدْفِنُوا الْقَتْلَى فِي مَضَاجِعِهِمْ فَرَدَدْنَاهُمْ .

Jaabir ibn ‘Abdillaah said, “On the day of the Battle of U<u>h</u>ud,[9] the dead were being carried [back to Madeenah] for burial in al-Baqee‘,[10] when the Prophet’s (ﷺ) announcer called out: Allaah’s Messenger orders you to bury the dead where they lie.” This [announcement came] after my mother had already tied my father and uncle to the sides of her camel, in order to bury them in al-Baqee’. However, she returned them to where they were killed (for burial).”[11]

Imaam an-Nawawee in his book, *al-A<u>th</u>kaar*, said, “If [the dying person] requests writes in his will that his body be transported to another country, it should not be fulfilled. Because transporting the dead to another local is *haraam* according to the authentic position held by most scholars.”[12]

5. Debts

All outstanding debts of the dead person should be repaid from the wealth he or she left behind, even if it consumes all of the inheritance. If dead person was without wealth or the inheritance was not sufficient to cover all of his or her debts, the state will be responsible to repay the remainder, if the dead person had made serious efforts to pay it. ‘Aa’ishah reported that the Prophet (ﷺ) had said,

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[9] U<u>h</u>ud is a volcanic hill with a plain stretching before it on the western outskirts of Madeenah. The Quraysh defeated the Muslims there in the third year of the Hijrah (625 CE). (*The Concise Encyclopaedia of Islam*, p.68).

[10] The name given to the city of Madeenah’s graveyard.

[11] Collected by the Four Sunans. *Sunan Abu Dawud*, vol.2, p.899, no.3159, *Sunan Ibn-i-Majah*, vol.2, p.403-4, no.1516 and *Mishkat Al-Masabih*, vol.1, p.356. It is authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Abee Daawood*, vol.2, p.610, no.2710 and in *A<u>h</u>kaamul-Janaa’iz*, p.14.

[12] *<u>S</u>a<u>h</u>ee<u>h</u> Kitaab al-A<u>th</u>kaar*, vol.1, p.433.

((مَنْ حَمَلَ مِنْ أُمَّتِي دَيْنًا ثُمَّ جَهَدَ فِي قَضَائِهِ ثُمَّ مَاتَ قَبْلَ أَنْ يَقْضِيَهُ فَأَنَا وَلِيُّهُ)).

"*Whoever among my Ummah carries a debt <u>and strives to repay it</u>, but dies (before being able to do so), I will be responsible for it.*"[13]

Allaah identified the *ghaarimoon* (debtors) as being among those eligible to receive *Zakaah*. If, however, the state was unable to do repay the dead person's debts, any Muslim may voluntarily repay the debts as a act of charity.

عَنْ سَعْدِ بْنِ الْأَطْوَلِ قَالَ مَاتَ أَخِي وَتَرَكَ ثَلَاثَ مِائَةِ دِينَارٍ وَتَرَكَ وَلَدًا صِغَارًا فَأَرَدْتُ أَنْ أُنْفِقَ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ : **((إِنَّ أَخَاكَ مَحْبُوسٌ بِدَيْنِهِ فَاذْهَبْ فَاقْضِ عَنْهُ))** قَالَ فَذَهَبْتُ فَقَضَيْتُ عَنْهُ ثُمَّ جِئْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ قَدْ قَضَيْتُ عَنْهُ وَلَمْ يَبْقَ إِلاَّ امْرَأَةٌ تَدَّعِي دِينَارَيْنِ وَلَيْسَتْ لَهَا بَيِّنَةٌ قَالَ: **((أَعْطِهَا فَإِنَّهَا صَادِقَةٌ))**.

Sa'd ibn al-A<u>t</u>wal reported that his brother died and left behind him three hundred dirhams and a family, and he, Sa'd, wanted to spend it on his brother's family, but the Prophet (ﷺ) informed him, "*Verily your brother is imprisoned by his debt, so go and pay it off.*" Sa'd went and paid it off, then came to the Prophet (ﷺ) and said, "I have paid it all off except for two dinars claimed by a woman who does not have any proof." The Prophet (ﷺ) told him, "*Give it to her for verily she is truthful.*"[14]

Permissible Actions by Those Present

1. Uncovering the Face and Kissing it

Those present at the individual's death or those who come to see the dead person for the last time are allowed to uncover the face and kiss it. Kissing the

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[13] Collected in *Musnad A<u>h</u>mad,* vol.6, p.74 and authenticated in *A<u>h</u>kaamul-Janaa'iz,* p.19.

[14] Collected in *Musnad A<u>h</u>mad,* vol.4, p.136 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Ibn Maajah,* vol.2, p.57, no.1973 and *A<u>h</u>kaamul-Janaa'iz,* p.15. For the English text, see *Mishkat Al-Masabih,* vol.1, p.626.

face of the dead is considered a part of the *sunnah* of the Prophet (ﷺ) and his companions.

عَنْ عَائِشَةَ قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ حَتَّى رَأَيْتُ الدُّمُوعَ تَسِيلُ.

'Aa'ishah reported that when the Prophet (ﷺ) came to see 'Uthmaan ibn Math'oon after he had died, he uncovered his face, bent over him and kissed him.[15]

عَنْ عَائِشَةَ رَضِي اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ رَضِي اللَّهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكَنِهِ بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ رَضِي اللَّهُ عَنْهَا فَتَيَمَّمَ النَّبِيَّ ﷺ وَهُوَ مُسَجًّى بِبُرْدِ حِبَرَةٍ فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ ثُمَّ بَكَى.

'Aa'ishah said, "Aboo Bakr came riding on his horse from his home in Sunh. He dismounted and entered the masjid without saying anything to the people until he entered 'Aa'ishah's house. He then went to the Prophet (ﷺ), who was covered in his striped yemeni cloak, uncovered his face, then bent over and kissed him [between his eyes][16] and cried.[17]

2. Crying

Those present and the relatives of the deceased are allowed to cry for a maximum period of three days.

[15] Collected by at-Tirmithee (Hasan) *Sunan Abu Dawud* vol.2, p.898, no. 3157, *Sunan Ibn-i-Majah* vol.2, p.371 no.1456 and *Mishkat Al-Masabih*, vol.1, p.338.

[16] This addition is found in *Saheeh Sunan an-Nasaa'ee,* vol.2, p.396, no.1735.

[17] *Sahih Al-Bukhari*, vol.2, p.188, no.333. The colour of the cloak was green see footnote.16.

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّ النَّبِيَّ ﷺ أَمْهَلَ آلَ جَعْفَرٍ ثَلاَثًا أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ **((لاَ تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ))**

The Prophet (ﷺ) delayed coming to visit Ja'far's family for three days after his death, then he came to them and said, "*Do not cry for your brother after today.*"[18]

In the previous *hadeeth* of 'Aa'ishah's concerning 'Uthmaan ibn Math'oon she mentioned that the Prophet (ﷺ) cried until tears over flowed from his eyelids.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ دَخَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى أَبِي سَيْفٍ الْقَيْنِ وَكَانَ ظِئْرًا لإِبْرَاهِيمَ عَلَيْهِ السَّلاَم فَأَخَذَ رَسُولُ اللَّهِ ﷺ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ تَذْرِفَانِ فَقَالَ لَهُ عَبْدُالرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ وَأَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ: **((يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ.))** ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ ﷺ : **((إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلاَ نَقُولُ إِلاَّ مَا يَرْضَى رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمُ لَمَحْزُونُونَ.))**

Anas ibn Maalik also reported that they went with the Prophet (ﷺ) to visit Aboo Sayf, the husband of Ibraheem's[19] wet nurse, and the Prophet (ﷺ) took Ibraaheem, cuddled him and kissed him. When they later went back to visit him, Ibraheem was breathing his last and the Prophet's (ﷺ) eyes became filled with tears. 'Abdur-Rahmaan ibn 'Awf asked, "Even you, O Messenger of Allaah?" The Prophet (ﷺ) replied, "*O son of Awf, verily it is a mercy.*" His eyes again became filled with tears and he said, "*Verily the eyes become filled with tears and the heart feels sorrow, but we only say that which pleases our Lord. Indeed, we are sorrowful at your parting, O Ibraaheem.*"[20]

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[18] Reported by 'Abdullaah ibn Ja'far *Sunan Abu Dawud*, vol.3, p.1165, no.4180 and *Mishkat Al-Masabih*, vol.2, p.934.

[19] Ibraaheem was the Prophet's son by his Egyptian Coptic wife, Maria.

[20] *Sahih Al-Bukhari*, vol.2, pp.219-20, no.390, *Sahih Muslim*, vol.4, p.1243, no.5733, *Sunan Abu Dawud*, vol.2, p.891 no.3120, *Sunan Ibn-i-Majah*, vol.2, p.442, no. 1589 by Asmaa bint Yazeed and *Mishkat Al-Masabih*, vol.1, p.360.

3. Patience

Relatives of the deceased are obliged to be patient, practice self restraint, and gracefully accept Allaah's decree because Allaah has already promised mankind that He would test them.

{ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمْوَالِ وَالأنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ }

"Verily I[21] will test you with some fear, hunger and a loss of wealth, life and the fruit (of your labor) so, give glad tidings to the patient ones."[22]

Among the glad tidings for those who are patient when loved ones are lost is a home in paradise. Aboo Moosaa al-Ash'aree quoted Allaah's Messenger (ﷺ) as saying:

((إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ لِمَلائِكَتِهِ قَبَضْتُمْ وَلَدَ عَبْدِي فَيَقُولُونَ نَعَمْ فَيَقُولُ قَبَضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ حَمِدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ)).

"*If a child of [Allaah's] slave dies, Allaah will say to His angels: You took My slave's child. They will reply: Yes. He will then say: You took the love of his life*[23]*, and they will reply: Yes. He will then ask: What did My slave say? and they will reply: He praised you and said, 'Surely, we belong to Allaah and to Him we will return.' Allaah will then say: Build a house in paradise for My slave and call it the house of praise.*"[24]

However, true patience for which Allaah's promises reward is that which is practised when the calamity first strikes. The real test of patience is at the time of

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[21] Literally "we" known in English as the "majestic we" or the "royal we", used by those of great importance.

[22] Soorah al-Baqarah 2:155

[23] Literally "the fruit of his heart".

[24] *Saheeh Sunan at-Tirmithee,* vol.1, pp.298-9, no.814.

the calamity. Being patient after the initial shock and reaction has worn off, is not considered real patience.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِي اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ: ((**اتَّقِي اللَّهَ وَاصْبِرِي**)) قَالَتْ: إِلَيْكَ عَنِّي فَإِنَّكَ لَمْ تُصَبْ بِمُصِيبَتِي وَلَمْ تَعْرِفْهُ فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ ﷺ فَأَتَتْ بَابَ النَّبِيِّ ﷺ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ فَقَالَتْ: لَمْ أَعْرِفْكَ فَقَالَ: ((**إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى**)).

Anas ibn Maalik related that once the Prophet (ﷺ) passed by a woman crying beside a grave and said to her, "*Fear Allaah and be patient.*" She replied, "Get away from me, for you haven't been afflicted with my misfortune. And you don't even know what it is!" Someone informed her that it was the Prophet (ﷺ) [and the news struck her like death.][25] She then ran to the Prophet's (ﷺ) door - where she did not find any guard - and called out, "O Messenger of Allaah, verily I didn't know it was you." The Prophet (ﷺ) replied, "*Verily patience is with the first shock.*"[26]

Patience and self restraint at the death of children have especially great rewards because of the severity of their death on their parents. Aboo Hurayrah reported that the Prophet (ﷺ) said,

((مَا مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلَاثَةُ أَوْلَادٍ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُمَا اللَّهُ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمُ الْجَنَّةَ قَالَ يُقَالُ لَهُمُ ادْخُلُوا الْجَنَّةَ فَيَقُولُونَ حَتَّى يَدْخُلَ آبَاؤُنَا فَيُقَالُ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَآبَاؤُكُمْ)).

"*Allaah will put any two Muslims who have three children that die, before reaching maturity, in paradise along with them due to His mercy.*[27] *The children*

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[25] This addition is in the narration of *Sahih Muslim*.

[26] *Sahih Al-Bukhari* vol.2, p.208, no. 372, *Sahih Muslim*, vol.2, p.439, no.2013, *Sunan Abu Dawud*, vol.2, p.890 no.3118, *Sunan Ibn-i-Majah,* vol.2, p.446 no.1596 and *Mishkat Al-Masabih*,, vol.1, p.361. The wording is from *Sunan Ibn-i-Majah,* vol.2, p.452, no.1605.

[27] *Sahih Al-Bukhari* vol.2, pp.192-3, nos. 340-2, *Sahih Muslim*, vol.4, pp.1384-5, nos.6365 & 6368.

will wait at the gates of paradise. When they are told to enter, they will reply, 'Not until our two parents come.' They will be told to enter paradise along with their parents by Allaah's mercy."[28]

عَنْ أَبِي حَسَّانَ قَالَ قُلْتُ لأَبِي هُرَيْرَةَ إِنَّهُ قَدْ مَاتَ لِيَ ابْنَانِ فَمَا أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ تُطَيِّبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا قَالَ قَالَ نَعَمْ:((صِغَارُهُمْ دَعَامِيصُ الْجَنَّةِ يَتَلَقَّى أَحَدُهُمْ أَبَاهُ أَوْ قَالَ أَبَوَيْهِ فَيَأْخُذُ بِثَوْبِهِ أَوْ قَالَ بِيَدِهِ كَمَا آخُذُ أَنَا بِصَنِفَةِ ثَوْبِكَ هَذَا فَلاَ يَتَنَاهَى أَوْ قَالَ فَلاَ يَنْتَهِي حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ)).

Aboo Hassaan reported: "I said to Aboo Hurayrah that my two children had died. Would you narrate to me anything from Allaah's Messenger (ﷺ) a *hadeeth* which would soothe our hearts in our bereavements ? He said: Yes. *Small children are the fowls of paradise. If one of them meets his father,*[29] *he would grab his garment,*[30] *and he will not remove his hand from it until Allaah causes his father to enter paradise.*"[31]

Allaah has promised a special additional reward for women who lose three children. Because she suffers even more than her husband when a child dies. It is she who carries the child within her for nine months, gives birth to him, nurses him, etc. If she is patient, she will be granted an even greater reward than her spouse.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الأَنْصَارِ: ((**لاَ يَمُوتُ لإِحْدَاكُنَّ ثَلاَثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبَهُ إِلاَّ دَخَلَتِ الْجَنَّةَ**)) فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: أَوِ اثْنَيْنِ يَا رَسُولَ اللَّهِ؟ قَالَ: ((**أَوِ اثْنَيْنِ**)).

Aboo Hurayrah quoted the Messenger of Allaah (ﷺ) as saying to a group of Ansaaree women, "*Any woman who has three children that die will be shielded*

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[28] *Saheeh Sunan an-Nasaa'ee* vol.2, p.405 no.1770.

[29] The narrator added, "or he demonstrated with his hand saying: the way I take hold of the hem of your garment."

[30] The narrator added, "or he said: his parents".

[31] *Sahih Muslim*, vol.4, p.1385 no.6370.

by them from the Hellfire." When a woman asked about two children, he replied that would also shield her.[32]

4. Al-Istirjaa'

When the news of death in the family reaches the relatives and friends, they should say :

{ إِنَّا لِلَّهِ وَ إِ نَّا إِلَيْهِ رَاجِعُونَ }

"*Innaa lil-laahi wa innaa ilayhi raaji'oon* [Verily we belong to Allaah and verily to Him we must return.]"[33]

In the case of the husband or wife they should add: ***Allaahumma ajirnee fee museebatee wakh-luf lee khayran minhaa*** (or ***minhu*** if it is the wife saying it) [Oh Allaah grant me refuge in my affliction and replace her (him) with someone better.]

عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((**مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ** (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) **اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلاَّ أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا**)) قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ ﷺ ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ ﷺ قَالَتْ أَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ ﷺ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ فَقُلْتُ إِنَّ لِي بِنْتًا وَأَنَا غَيُورٌ فَقَالَ: ((**أَمَّا ابْنَتُهَا فَنَدْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ.**))

Umm Salamah reported that Allaah's Messenger (ﷺ) said, "*For any Muslim who is afflicted with a misfortune and says : "**Innaa lil-laahi wa innaa ilayhi raaji'oon, Allaahumma ajirnee fee museebatee wakh-luf lee khayran minhaa,***

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32 *Sahih Al-Bukhari*, vol.2, pp.192-93 no.341 (reported by Aboo Sa'eed al-Khudree), *Sahih Muslim*, vol.4, pp.1384-85 no.6367 & 6368, *Mishkat Al-Masabih*,, vol.1, p.367 and *Muwatta*, p.112, no. 551.

33 Soorah al-Baqarah 2:156. This *du'aa* is known in Arabic as *al-Istirjaa'*.

Allaah will replace it with something better." She then said, "So when Aboo Salamah died I asked myself, 'Who among Muslims is better than Aboo Salamah, the first family to make the Hijrah?' When I said [the prayer], Allaah replaced [Aboo Salamah] with Allaah's Messenger(ﷺ). Haatib ibn Abee Balta'ah was sent by Allaah's Messenger (ﷺ) to propose to me and I said, 'I have a daughter and I am very jealous.' The Prophet (ﷺ) said, '*As for her daughter, we ask Allaah to make her benefit Umm Salamah, and I ask Allaah to remove her jealousy.*'"[34]

5. *Al-Hidaad*: Mourning

Women are allowed to avoid all forms of beautification as a sign of mourning for their husbands, children or relatives. This does not contradict the recommendations for patience, as long as the mourning does not exceed three days for her child or relative and four months and ten days for her husband.

قَالَتْ زَيْنَبُ ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ ثُمَّ قَالَتْ وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: ((**لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلاَثٍ إِلاَّ عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا**)).

Zaynab bint Abee Salamah reported that when she went to see Zaynab bint Jahsh[35] after her brother died, she asked for some perfume. After wearing it, she said, "I don't need any perfume, except that I heard the Prophet (ﷺ) say: *It is not allowable for any woman who believes in Allaah and the Last Day to mourn for the dead for more than three (days), except in the case of her husband, in which case she may do so for four months and ten days.*"[36]

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[34] *Sahih Muslim*, vol.2, pp.435-36, no.1999, *Sunan Abu Dawud*, vol.2, p.888, no.3113, *Sunan Ibn-i-Majah*, vol.2, p.447, no.1598, *Muwatta*, p.112, no. 554 and *Mishkat Al-Masabih*,, vol.1, p.337.

[35] The Prophet's wife and cousin.

[36] *Sahih Al-Bukhari*, vol.2, p.207, no.370, *Sahih Muslim*, vol.2, p.776, no. 3540, *Sunan Abu Dawud*, vol.2, p.624, no.2292 and *Mishkat Al-Masabih*,, vol.1, p.709.

Forbidden Actions by Those Present

1. Wailing

The Prophet (ﷺ) strictly forbade wailing and screaming, or the hiring of mourners. Furthermore, he identified such practices as acts of *Kufr* (disbelief), because they indicate displeasure with what Allaah has decreed. *Eemaan* (faith) includes the belief that Allaah is the source of all good and all of His actions are wise. Proper *Eemaan* would never allow those who possess it to commit such acts of ignorance.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ :((اثْنَتَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ الطَّعْنُ فِي النَّسَبِ وَالنِّيَاحَةُ عَلَى الْمَيِّتِ)).

Aboo Hurayrah quoted the Prophet (ﷺ) as saying, "*There are two practices found among people, both of which indicate **Kufr**: ridiculing the ancestry (of others) and wailing over the dead.*"[37]

'Abdullaah ibn 'Umar also reported that Hafsah[38] cried when 'Umar died and he said to her "Take it easy. Don't you know that the Messenger of Allaah (ﷺ) said,

((إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ))

"*Verily the dead are punished in their grave by the wailing of their family over them.*"[39]

The dead will suffer due to the wailing of relatives in two cases :

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[37] Reported by Aboo Hurayrah and collected by Muslim and al-Bayhaqee *Sahih Muslim*, vol.1, p.44 no. 128.

[38] Hafsah was one of the Prophet's wives and daughter of 'Umar ibn al-Khattaab, the second caliph.

[39] Reported by Ibn 'Umar and collected by al-Bukhaaree and Muslim *Sahih Al-Bukhari*, vol.2, p.213 no.379, *Sahih Muslim*, vol.2, p.439 no.2015, *Sunan Abu Dawud*, vol.2, p.891 no. 3123, *Sunan Ibn-i-Majah*, vol.2, p.444 no.1593 and *Mishkat Al-Masabih*,, vol.1, pp.360-61 by '*Abdullaah ibn 'Umar*.

(a) When the deceased requested mourning prior to his death.

(b) If the deceased knew that it was the practice of the people and he did not request that they do not do so over him.

2. Striking Cheeks and Tearing of Clothes

It was the practice in Arabia at the time of the Prophet (ﷺ) for women in mourning to slap or scratch the cheeks of their faces and to rip their clothes. These acts were strictly forbidden as well as all similar practices which involved self punishment and the destruction of material wealth. These practices all aim at heightening the pain and sorrow accompanying death while Islaam seeks to minimize it. Ibn Mas'ood reported that the Prophet (ﷺ) said,

((لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ أَوْ شَقَّ الْجُيُوبَ أَوْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ)).

"*Whoever slaps his face, tears his clothes or invites (others) to an un-Islamic slogan is not of us.*"[40]

3. Shaving the Head or Dishevelling[41] the Hair

Since the woman's hair is considered a part of her beauty, and women in mourning would shun all forms of beauty, they used to either shave off all of their hair or mess it up and leave it in a state of disarray.

In Islaam woman are allowed to shun various forms of beautification, but the shaving of the head and dishevelling of the hair is forbidden, as these go beyond normal bounds and are associated with pre-Islamic concepts.

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[40] Collected by al-Bukhaaree, Muslim, *Sunan Abu Dawud* and al-Bayhaqee *Sahih Al-Bukhari*, vol.2, p.216 no.385, *Sahih Muslim*, vol.1, p.59, no. 184, *Sunan Ibn-i-Majah*, vol.2, p.438 no.1584 and *Mishkat Al-Masabih*,, vol.1, p.361, by *'Abdullaah ibn Mas'ood.*

[41] i.e. messing it up and leaving it that way.

أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى قَالَ وَجِعَ أَبُو مُوسَى وَجَعًا فَغُشِيَ عَلَيْهِ وَرَأْسُهُ فِي حَجْرِ امْرَأَةٍ مِنْ أَهْلِهِ فَصَاحَتِ امْرَأَةٌ مِنْ أَهْلِهِ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا فَلَمَّا أَفَاقَ قَالَ أَنَا بَرِيءٌ مِمَّا بَرِئَ مِنْهُ رَسُولُ اللَّهِ ﷺ فَإِنَّ رَسُولَ اللَّهِ ﷺ بَرِئَ مِنَ الصَّالِقَةِ وَالْحَالِقَةِ وَالشَّاقَّةِ.

Aboo Burdah ibn Abee Moosaa reported that Aboo Moosaa was overcome by severe pain and lost consciousness while his head was in the lap of one of the women of his family. The woman began to scream, but he was unable to say anything to her. When he regained consciousness he said, 'I am blameless of what Allaah's Messenger (ﷺ) declared himself blameless; the wailing woman, the one who shaves her head and the one who tears her clothes."[42]

أَسِيدُ بْنُ أَبِي أَسِيدٍ عَنِ امْرَأَةٍ مِنَ الْمُبَايِعَاتِ قَالَتْ كَانَ فِيمَا أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْمَعْرُوفِ الَّذِي أَخَذَ عَلَيْنَا أَنْ لاَ نَعْصِيَهُ فِيهِ أَنْ لاَ نَخْمُشَ وَجْهًا وَلاَ نَدْعُوَ وَيْلاً وَلاَ نَشُقَّ جَيْبًا وَأَنْ لاَ نَنْشُرَ شَعَرًا.

One of the woman who made the pledge to the Prophet (ﷺ) before the *Hijrah*[43] said, "Among the things which the Prophet (ﷺ) made us pledge not to disobey him in was that we should not scratch or slap our faces nor call out "woe", nor rip our clothes nor dishevel our hair."[44]

Those who normally shave but who let their beards grow for a few days to indicate their sorrow, fall under this category of dishevelling hair as the intent is similar. This practice is also *bid'ah,* an innovation in the rites of Islaam, which is also forbidden.

4. The Announcement of Someone's Death

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[42] *Sahih Al-Bukhari*, vol.2, p.215, no.383, *Sahih Muslim*, vol.1, p.59, nos.186-7, *Sunan Abu Dawud* vol.2, pp. 891-92 no.3124, *Sunan Ibn-i-Majah*, vol.2, p.439, no.1586 and *Mishkat Al-Masabih*, vol.1, p.361.

[43] The Prophet's migration to the city of Madeenah.

[44] (Saheeh) *Sunan Abu Dawud*, vol.2, p.892 no.3125 and *Sunan Ibn-i-Majah,* vol.2, p.435 no.1579.

It is forbidden in Islaam to make a big affair about announcing anyone's death, such as proclaiming it from the minarets of the masjids, announcing it in the market streets etc ;

كَانَ حُذَيْفَةُ إِذَا مَاتَ لَهُ الْمَيِّتُ قَالَ لاَ تُؤْذِنُوا بِهِ أَحَدًا إِنِّي أَخَافُ أَنْ يَكُونَ نَعْيًا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ بِأُذُنَيَّ هَاتَيْنِ يَنْهَى عَنِ النَّعْيِ.

If someone died, Hu<u>th</u>ayfah ibn al-Yamaan used to say, "Do not proclaim his death to anyone, for I fear that it may be a death announcement and I heard Allaah's Messenger (ﷺ) with my own two ears forbid the death announcement."[45]

However, a calmly expressed general announcement is allowed

عَنْ أَبِي هُرَيْرَةَ رَضِي اللَّهُ عَنْهُ قَالَ: نَعَى النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ النَّجَاشِيَّ ثُمَّ تَقَدَّمَ فَصَفُّوا خَلْفَهُ فَكَبَّرَ أَرْبَعًا.

Aboo Hurayrah reported that Allaah's Messenger (ﷺ) announced the death of the Najaashee to his companions on the very day that he died, then he stepped forward and they lined up behind him and he made [a funeral prayer consisting of] four *takbeers.*[46]

5. Gathering to Give Condolences

The practise of organizing gatherings in the home, at the grave or in the masjid to give condolenses to the family of the dead person is against the *sunnah* of the companions of the Prophet (ﷺ).

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِي قَالَ: كُنَّا نَرَى اْلإِجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصُنْعَةَ الطَّعَامِ مِنَ النِّيَاحَةِ .

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45 Collected by at-Tirmi<u>th</u>ee and *Sunan Ibn-i-Majah* vol.2, p.382 no.1476.

46 Collected by al-Bukhaaree and Muslim, *Sahih Al-Bukhari*, vol.2, p.227 no.404, *<u>S</u>a<u>h</u>i<u>h</u> Muslim* vol.2, p.452 no.2077 &2078, *Sunan Abu Dawud* vol.2, p.911, no.3198 and *Mishkat Al-Masabih*,, vol.1, p.348.

Jareer ibn ‘Abdillaah al-Bajalee said, “We used to regard gathering at the home of the deceased’s family and their preparation of food an aspect of wailing.”[47]

Imaam ash-Shaafi‘ee said, “I dislike gatherings, even if there is no wailing or crying. For it only renews the [family’s feelings of] sorrow and puts burdens on their food supplies.”[48] Imaam an-Nawawee related that the leading scholars prohibited organized gatherings based on it being an innovation.[49]

6. Preparing Food by the Family of the Deceased

The obligation placed on the family of the dead person to prepare food for gatherings is incorrect based on the previously mentioned statement of the Prophet’s companion, al-Bajalee. Furthermore, it contradicts the Prophet’s explicit instruction to relatives, friends and neighbours to send food to the bereaving family.

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ رَسُولُ اللَّهِ ﷺ : ((اصْنَعُوا لِآلِ جَعْفَرٍ طَعَامًا فَقَدْ أَتَاهُمْ مَا يَشْغَلُهُمْ أَوْ أَمْرٌ يَشْغَلُهُمْ)).

‘Abdullaah ibn Ja‘far said: When the announcement of Ja‘far’s death came, the Messenger of Allaah (ﷺ) said, “*Prepare food for Ja‘far’s family, for something has happened to them which is distracting them [from their needs].*”[50]

عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِي اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينِ لِلْمَرِيضِ وَلِلْمَحْزُونِ عَلَى الْهَالِكِ وَكَانَتْ تَقُولُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: **((إِنَّ التَّلْبِينَةَ تُجِمُّ فُؤَادَ الْمَرِيضِ وَتَذْهَبُ بِبَعْضِ الْحُزْنِ)).**

‘Urwah related that ‘Aa’ishah used to recommend *talbeenah*[51] for the sick and those grieving over a death. She used to say: I heard Allaah’s Messenger (ﷺ) say,

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[47] *Sunan Ibn-i-Majah*, vol.2, p.456, no.1612 and authenticated in *Saheeh Sunan Ibn Maajah*, vol.1, p.269, no.1308.

[48] *Al-Umm*, vol.1, p.248, quoted in *Ahkaamul-Janaa’iz*, p.167.

[49] *Al-Majmoo‘*, vol.5, p.306, quoted in *Ahkaamul-Janaa’iz*, p.167.

[50] Collected by at-Tirmithee, Aboo Daawood and Ibn Maajah (*Sunan Ibn-i-Majah*, vol.2, p.455, no.1610) and authenticated in *Saheeh Sunan Ibn Maajah*, vol.1, p.268, no.1306.

"*Indeed,* ***talbeenah*** *relaxes the heart of the sick and removes some of his sorrow.*"[52]

Recommended Actions by Those Present

1. Preparing Food for the Family of the Deceased

It was the practise of the Prophet to have his family prepare food for the relatives of the dead.

عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ : لَمَّا أُصِيبَ جَعْفَرٌ رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِهِ فقَالَ : ((إِنَّ آلَ جَعْفَرٍ قَدْ شُغِلُوا بِشَأْنِ مَيِّتِهِمْ فَاصْنَعُوا لَهُمْ طَعَامًا)) قَالَ عَبْدُ اللَّهِ: فَمَا زَالَتْ سُنَّةً حَتَّى كَانَ حَدِيثًا فَتُرِكَ .

Asmaa bint 'Umays said: When Ja'far was killed, Allaah's Messenger returned to his family and said, "*Ja'far's family is distracted by the affairs of their dead, so prepare some food for them.*" 'Abdullaah[53] said: That remained the *sunnah* until it became an innovation[54] and was abandoned.[55]

2. Praising the Dead

It is recommended that righteous Muslims who knew the deceased well, and were among his or her neighbours, should testify to others about the good qualities of the deceased. This is a means of reminding others of righteousness and spurring them on to good deeds. The Prophet (ﷺ) personally encouraged this practice and pointed out that such praise is of benefit to the dead person.

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[51] Porridge made from flour, bran and honey.

[52] *Sahih Al Bukhari,* vol.7, p.401, no.593 and *Sahih Muslim,* vol.4, p.1202, no.5491.

[53] 'Abdullaah ibn Abee Bakr was one of the later narrators of this *hadeeth.*

[54] People later elaborated on this practice until it became an exaggerated ritual with much pomp and show. Later scholars considered its distorted form an innovation and abandoned it.

[55] *Sunan Ibn-i-Majah,* vol.2, p.455, no.1610 and authenticated in *Saheeh Sunan Ibn Maajah,* vol.1, pp.268-9, no.1307.

عَنْ أَبِي ٱلأَسْوَدِ قَالَ قَدِمْتُ الْمَدِينَةَ وَقَدْ وَقَعَ بِهَا مَرَضٌ فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِي اللَّهُ عَنْهُ فَمَرَّتْ بِهِمْ جَنَازَةٌ فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ رَضِي اللَّهُ عَنْهُ: وَجَبَتْ. ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ رَضِي اللَّهُ عَنْهُ: وَجَبَتْ. ثُمَّ مُرَّ بِالثَّالِثَةِ فَأُثْنِيَ عَلَى صَاحِبِهَا شَرًّا فَقَالَ: وَجَبَتْ. فَقَالَ أَبُو ٱلأَسْوَدِ: فَقُلْتُ مَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ :((**أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ**)).

Abul-Aswad related that he came to Madeenah during the time of an epidemic and he sat next to ‘Umar ibn al-Kha<u>tt</u>aab. When a bier passed by, the people praised the person and ‘Umar said, “It has been affirmed.” Another bier passed by and the people praised the person and ‘Umar said, “It has been affirmed.” When a third bier passed by, the people spoke badly of the deceased and ‘Umar said, “It has been affirmed.” Abul-Aswad asked him what was affirmed and he replied, “I said what the Prophet (ﷺ) said: “*Allaah will put in paradise any Muslim for whom four have testified to his goodness.*”[56]

عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: ((**مَا مِنْ مُسْلِمٍ يَمُوتُ فَيَشْهَدُ لَهُ أَرْبَعَةٌ أَهْلُ أَبْيَاتٍ مِنْ جِيرَانِهِ الأَدْنَيْنَ إِلاَّ قَالَ قَدْ قَبِلْتُ فِيهِ عِلْمَكُمْ فِيهِ وَغَفَرْتُ لَهُ مَا لاَ تَعْلَمُونَ**)).

Anas also related that the Prophet said, “*For any Muslim who dies and four of his close neighbours testify that they have known him to be good, Allaah - the Blessed, the Highest - will say, “I have accepted your testimony and forgiven him for what you do not know about.*”[57]

The practice of requesting witnesses after the burial prayer and the bearing of witness by those who do not even know the deceased is *bid‘ah* and futile, for false witness will never benefit anyone in the next life.

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[56] Collected by *Sahih Al-Bukhari,* vol.2, pp.253-54, no.449, *Mishkat Al-Masabih,*, vol.1, p.350 at-Tirmi<u>th</u>ee and an-Nasaa’ee.

[57] Collected by *A<u>h</u>mad* (Saheeh) See *A<u>h</u>kaamul Janaaiz*, pp.45-6.

CHAPTER THREE: PREPARING THE BODY

There should be no delay in the washing, shrouding and burial of the individual once he or she has died, as was mentioned earlier and supported by the Prophet's instruction, "*Hasten the funeral rites.*"[1]

A. Injunctions Concerning Washing

1 Washing the dead body prior to shrouding and burial is obligatory, according to numerous recorded instructions given by the Prophet (ﷺ). For example, when his daughter, Zaynab, passed away, he told the women who were preparing her for burial:

((اغْسِلْنَهَا))

"*You should wash her...*"[2]

This obligation is however considered *Far<u>d</u> Kifaayah* (a collective responsibility), if there is no one to claim the body. If someone performs the washing, the community is freed from the obligation, but if no one does it, the whole community is considered sinful.

2 As a general rule, males should take the responsibility of washing males, and females should wash females. This rule is to avoid the arousal of any undesirable feelings during this delicate procedure. The only exception to the rule is in the case of husband and wife, or small children. Permission for husbands to wash their wives and visa versa is based primarily on the fact that

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[1] Collected in all of the six books of *<u>h</u>adeeth*. *Sahih Al-Bukhari*, vol.2, p.225, no.401, *Sahih Muslim*, vol.2, p.448, no.2059, *Sunan Abu Dawud*, vol.2, pp.897-8, no. 3153, *Sunan Ibn -i-Majah*, vol.2, p.382, no.1477 and *Mishkat Al-Masabih*, vol.1, p.338.

[2] Reported by Umm 'A<u>t</u>eeyah and in all the six books of *<u>h</u>adeeth*. *Sahih Al-Bukhari*, vol.2, p.194, no.344, *Sahih Muslim*, vol.2, p.445, no.2041, *Sunan Abu Dawud* vol.2, p.894, no.3136, *Sunan Ibn-i-Majah*, vol.2, p.372, no.1458, *Muwatta*, p.105, no.514 and *Mishkat Al-Masabih*, vol.1, p.344.

there is no prohibition from doing so. It is also based on statements of the Prophet (ﷺ) and his wives.

عَنْ عَائِشَةَ قَالَتْ رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْبَقِيعِ فَوَجَدَنِي وَأَنَا أَجِدُ صُدَاعًا فِي رَأْسِي وَأَنَا أَقُولُ وَا رَأْسَاهُ فَقَالَ: ((**بَلْ أَنَا يَا عَائِشَةُ وَا رَأْسَاهُ**)) ثُمَّ قَالَ: ((**مَا ضَرَّكِ لَوْ مِتِّ قَبْلِي فَقُمْتُ عَلَيْكِ فَغَسَّلْتُكِ وَكَفَّنْتُكِ وَصَلَّيْتُ عَلَيْكِ وَدَفَنْتُكِ**)).

'Aa'ishah reported that when the Prophet (ﷺ) returned from a funeral at al-Baqee', she was suffering from a headache and said, "Oh my head." The Prophet (ﷺ) replied, "*No, it is I who is in pain from whatever hurts you. <u>If you were to die before me, I would wash you</u>, shroud you, pray for you and bury you.*"[3]

عَنْ عَائِشَةَ قَالَتْ: لَوْ كُنْتُ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا غَسَلَ النَّبِيَّ ﷺ غَيْرُ نِسَائِهِ .

'Aa'ishah said, "If I had known beforehand what I came to know after, only the wives of the Prophet (ﷺ) would have washed him."[4]

3 Those who take on the responsibility of washing the dead should be the most knowledgeable of the procedures, preferably from among the deceased's immediate family members or relatives. Such was the case of those who took charge of washing the Prophet (ﷺ). They were his cousins, 'Alee, al-Fa<u>d</u>l ibn 'Abbaas and Usaamah, the son of the Prophet's adopted son, Zayd ibn <u>H</u>aarithah.[5]

عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ لَمَّا غَسَّلَ النَّبِيَّ ﷺ ذَهَبَ يَلْتَمِسُ مِنْهُ مَا يَلْتَمِسُ مِنَ الْمَيِّتِ فَلَمْ يَجِدْهُ فَقَالَ: بِأَبِي الطَّيِّبُ طِبْتَ حَيًّا وَطِبْتَ مَيِّتًا.

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[3] Collected by Ibn Maajah (*Sunan Ibn-i-Majah,* vol.2, p.376, no.1465), A<u>h</u>mad and ad-Daarimee and *Mishkat Al-Masabih*, vol.2, p.1308 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Ibn Maajah,* vol.1, p.247, no.1197.

[4] *Sunan Ibn-i-Majah,* vol.2, p.376, no.1464 and *Sunan Abu Dawud,* vol.2, p.894, no.3135 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Ibn Maajah,* vol.1, p.247, no.1196.

[5] *Sunan Abu Dawud*, vol.2, p.912, no.3203 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Abee Daawood,* vol.2, p.618, no.2748, as well as, in *A<u>h</u>kaamul-Janaa'iz,* p.51.

‘Alee ibn Abee T͟aalib is reported to have said, “When he bathed the Prophet (ﷺ), he began to search for traces of impurities which are usually found on dead bodies, but he did not find any. So he said, “May my father be a ransom for you. You are the most pure. You were clean and pure in life and you are clean and pure after your demise.”[6]

If relatives are not available, it is recommended that those who wash the body be among the pious, due to the delicate nature of this procedure. Those who deal with the dead in hospitals and morgues, usually become quite callous and rough or disrespectful in their treatment of the corpses. The same is true of those hired to wash the dead. Consequently, God-fearing individuals should be chosen in order to ensure proper treatment of the dead.

4 Those who wash the dead are recommended to take an Islamic bath (*ghusl*) afterwards, based on the following *h͟adeeths*:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ((مَنْ غَسَّلَ مَيِّتًا فَلْيَغْتَسِلْ وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ)).

Aboo Hurayrah reported that the Prophet (ﷺ) said, “*Whoever washes the dead should take a ghusl and whoever carries the corpse should make wud͟oo.*”[7]

The order in the above-mentioned *h͟adeeth* is understood as a recommendation due to the following *h͟adeeth* in which Ibn ‘Abbaas quoted the Prophet (ﷺ) as saying,

((لَيْسَ عَلَيْكُمْ فِي غُسْلِ مَيِّتِكُمْ غُسْلٌ إِذَا غَسَلْتُمُوهُ ، فَإِنَّ مَيِّتَكُمْ لَيْسَ بِنَجَسٍ ، فَحَسْبُكُمْ أَنْ تَغْسِلُوا أَيْدِيكُمْ))

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[6] *Sunan Ibn-i-Majah*, vol.2, p.377, no.1467 and authenticated in in *S͟ah͟eeh͟ Sunan Ibn Maajah,* vol.1, p.247, no.1198.

[7] Narrated by Aboo Hurayrah and collected in *Sunan Abu Dawud*, vol.2, p.898, no.3155, *Sunan Ibn-i-Majah,* vol.2, pp.374-5, no.1463 and *Mishkat Al-Masabih,* vol.1, p.108, and authenticated in in *S͟ah͟eeh͟ Sunan Abee Daawood,* vol.2, p.609, no.2707.

“*You are not required to make ghusl if you have washed your dead, for verily your dead are not impure.*[8] *It is sufficient for you to wash your hands.*”[9]

Ibn ‘Umar was also reported to have said, “Whenever we used to wash the dead, some of us used to make *ghusl* while others would not.”[10]

Method of Washing

First: The body should be laid out, stripped of its garments and it’s joints loosened, if possible. A cloth should be placed over the private parts, between the navel and the knee, and the stomach should be pressed to expel any remaining impurities.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : لَمَّا أَرادُوا غَسْلَ النَّبِي قَالُوا: وَاللَّهِ مَانَدْرِي، أَنُجَرِّدُ رَسُولَ اللَّهِ مِنْ ثِيَابِهِ كَمَا نُجَرِّدُ مَوْتَانَا، أَمْ نُغَسِّلُهُ وَعَلَيْهِ ثِيَابُهُ؟

‘Aa’ishah said: When they wanted to wash the Prophet (ﷺ), they said, “By Allaah, we don’t know, should we remove all of Allaah’s Messenger’s clothes as we uncloth our dead, or should we wash him with his clothes on?”[11]

Second: A rag should be used to wash the body and the washing should begin with the places on the right side of the body washed during *wudoo*.

عَنْ أُمِّ عَطِيَّةَ رَضِي اللَّهُ عَنْهَا قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغسِلُ ابْنَتَهُ فَقَالَ : ((**ابْدَءُوا بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا**)).

Umm ‘Ateeyah said: The Messenger of Allaah came among us while we were bathing his daughter and he said, “*Begin with the her right side and the places of wudoo.*”[12]

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[8] The Arabic *najis* means ritually impure according to Islaam.

[9] Collected by al-Bayhaqee and al-Haakim and authenticated in *Ahkaamul-Janaa’iz*, p.54.

[10] Collected by al-Daaraqutnee and authenticated in *Ahkaamul-Janaa’iz*, pp.53-54.

[11] *Sunan Abu Dawud*, vol.2, p.894, no.3135 and authenticated in *Ahkaamul-Janaa’iz*, p.49.

Third: After completing the *wudoo*, the woman's hair should be undone if it was braided and the hair thoroughly washed. Then the rest of the body should be washed, turning the body on its side so as to complete the right side before washing the left.

عَنْ أُمِّ عَطِيَّةَ رَضِي اللَّهُ عَنْهَا إِنَّهُنَّ جَعَلْنُ رَأْسَ بِنْتِ رَسُولُ اللَّهِ ﷺ ثَلاَّثَةَ قُرُونٍ ، نَقَضْنَهُ ثُمَّ غَسَلْنَهُ ثُمَّ جَعَلْنَهُ ثَلاَثَةَ قُرُونٍ.

Umm 'Ateeyah said that they plaited the hair of the Messenger of Allaah's daughter in three braids. They first undid her hair, washed it and then plaited it in three braids.[13]

Fourth: The body should be washed a minimum of three times and the water should have in it some cleaning agent like soap or disinfectant. The final washing should have in it some perfume like camphor or the like.

عَنْ أُمِّ عَطِيَّةَ رَضِي اللَّهُ عَنْهَا قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: ((**اغْسِلْنَهَا ثَلاَثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الآخِرَةِ كَافُورًا**)).

Umm 'Ateeyah said: Allaah's Messenger came among us while we were washing his daughter and said, "*Wash her three, or five or more times*[14] *using lotus water and put in the last washing camphor.*"[15]

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[12] *Sahih Al-Bukhari*, vol.2, p.195, no.346, *Sahih Muslim*, vol.2, p.446, no.2048, *Sunan Abu Dawud*, vol.2, p.895, no.3139, *Sunan Ibn-i-Majah*, vol.2, pp.372-3, nos.1459 and *Mishkat Al-Masabih*, vol.1, p.344.

[13] *Sahih Al-Bukhari*, vol.2, p.197, no.350.

[14] 'Seven times' and 'an odd number of times' were mentioned in other narrations collected in *Sahih Al-Bukhari*, vol.2, pp.196-7, no.349.

[15] *Sahih Al-Bukhari*, vol.2, p.194, no.344, *Sahih Muslim*, vol.2, p.445, no.2041, *Sunan Abu Dawud*, vol.2, p.894, no.3136, *Sunan Ibn-i-Majah*, vol.2, pp.372, nos.1458 and *Mishkat Al-Masabih*, vol.1, p.344.

Fifth: The body should then be dried and the hair combed out. In the case of women, the hair should be plaited into three braids one from the front and two from the sides and placed behind her head. This practice is based on Umm 'Ateeyah's statement,

((ضَفَرْنَا شَعَرَ بِنْتِ النَّبِيِّ ﷺ تَعْنِي ثَلاَثَةَ قُرُون)) وَقَالَ وَكِيعٌ: قَالَ سُفْيَانُ : نَاصِيَتُهَا وَقَرْنَيْهَا.

"We braided the Prophet's daughter's hair in three braids." Wakee' quoted Sufyaan as saying: One [braid] from the forelock and two at the sides.[16]

Sixth: Exceptions

The Pilgrim: In the case of person who died in the state of *Ihraam*,[17] perfume should not be used in washing his or her body.

عَنِ ابْنِ عَبَّاسٍ رَضِي اللَّهُ عَنْهُمْ أَنَّ رَجُلاً وَقَصَهُ بَعِيرُهُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ فَقَالَ النَّبِيُّ ﷺ : **((اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلاَ تُمِسُّوهُ طِيبًا وَلاَ تُخَمِّرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا)).**

Ibn 'Abbaas reported that a man in a state of *ihraam* was thrown by his camel while they were with the Prophet (ﷺ) and he said, "*Wash him with water and [ground leaves of the] lote-tree,*[18] *and shroud him in two pieces of cloth. But*

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[16] *Sahih Al-Bukhari*, vol.2, p.198, no.352, *Sahih Muslim*, vol.2, p.446, no.2047, *Sunan Abu Dawud*, vol.2, p.895, no.3138, *Sunan Ibn-i-Majah*, vol.2, pp.372-3, nos.1458-9 and *Mishkat Al-Masabih*, vol.1, p.344.

[17] One who has made the intention for *Hajj* or *'Umrah* and donned the garments.

[18] The Arabic term '*sidr*' refers to the lote-tree of which there are two species; one grows in cultivated lands and its ground leaves are used in bathing (*ghusl*) and its fruit (*nabq*) is sweet; and the other grows in the desert, its leaves are not used and its fruit juicy. (*Arabic-English Lexicon*, vol.1, p.1331).

don't put perfume on him nor cover his head, for Allaah will resurrect him on the day of judgement calling out the ***talbeeyah.***"[19]

The Martyr: In the case of the martyr (*shaheed*), his body should not be washed at all, but should be buried as it is.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي قَتْلَى أُحُدٍ : ((**لاَ تُغَسِّلُوهُمْ فَإِنَّ كُلَّ جُرْحٍ أَوْ كُلَّ دَمٍ يَفُوحُ مِسْكًا يَوْمَ الْقِيَامَةِ.**)) وَلَمْ يُصَلِّ عَلَيْهِمْ .

Jaabir also reported that the Prophet (ﷺ) said regarding those killed during the battle of Uhud, "*Do not wash them for verily every wound will emit musk on the day of Judgement.*" And he did not offer the funeral prayer for them.[20]

B. Injunctions Concerning the Shroud (*Kafn*)

1 Shrouding the body is obligatory based on the commands of the Prophet (ﷺ) to do so. The body should be shrouded immediately after it is washed and dried.

عَنِ ابْنِ عَبَّاسٍ رَضِي اللَّهُ عَنْهُمْ أَنَّ رَجُلاً وَقَصَهُ بَعِيرُهُ وَنَحْنُ مَعَ النَّبِيِّ ﷺ وَهُوَ مُحْرِمٌ فَقَالَ النَّبِيُّ ﷺ : ((**اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ**)).

Ibn 'Abbaas reported that a man in a state of *ihraam* was thrown by his camel while they were with the Prophet (ﷺ) and he said, "*Wash him with water and [ground leaves of the] lote-tree, and shroud him in two pieces of cloth.*"[21]

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[19] *Sahih Al-Bukhari,* vol.2, p.200-1, no.357 and *Sunan Abu Dawud* vol.2, p.920, no.3235.

[20] Collected by *Ahmad* and authenticated in *Ahkaamul-Janaa'iz,* pp.54-5 nt.32.

[21] *Sahih Al-Bukhari,* vol.2, p.200-1, no.357 and *Sunan Abu Dawud* vol.2, p.920, no.3235.

2 The shroud or its cost should be taken from the wealth left behind by the deceased, if it is enough money to purchase garments which can cover all of the body.

عَنْ خَبَّابٍ رَضِي اللَّهُ عَنْهُ قَالَ: قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ مَا نُكَفِّنُهُ إِلاَّ بُرْدَةً.

Khabbaab said, "Mus‘ab ibn ‘Umayr died during the Battle of Uhud and we couldn't find anything to shroud him in except his cloak.[22]

3 The shroud should be sufficient to cover the whole body. If not, those preparing the body should supply a proper shroud.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ خَطَبَ يَوْمًا فَذَكَرَ رَجُلاً مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ وَقُبِرَ لَيْلا فَزَجَرَ النَّبِيُّ ﷺ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ حَتَّى يُصَلَّى عَلَيْهِ إِلاَّ أَنْ يُضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ وَقَالَ النَّبِيُّ ﷺ **((إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ .))**

Jaabir narrated that one day the Prophet (ﷺ) gave a sermon in which he talked about one of his companions who had died and had been shrouded in a short shroud and buried at night. He warned against burying [a person] at night, before the funeral prayer could be made for him, unless one were forced to do that. The Prophet (ﷺ) then said, "*If any of you shrouds his dead brother (Muslim), he should shroud him well.*"[23]

If the shroud is not large enough to cover the whole body and no substitute is available, the head and body should be covered by the shroud and the feet can be covered with twigs.

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[22] *Sahih Al-Bukhari*, vol.2, p.205, no.366, *Sahih Muslim*, vol.2, pp.446-47, no.2050, *Sunan Abu Dawud*, vol.2, pp.896-97, no.3149 and *Mishkat Al-Masabih*, vol.2, pp.1364-65. *Ithkhir* - a sweet smelling plant which becomes white when dried used for roofing houses over the wood (Arabic-English Lexicon, vol.1, pp. 956-7).

[23] *Sahih Muslim*, vol.2, p.448, no.2058, *Sunan Abu Dawud*, vol.2, p.895, no.3142, *Sunan Ibn-i-Majah*,vol.2, p.380, no.1474 and *Mishkat Al-Masabih*, vol.1, p.344.

عَنْ خَبَّابٍ رَضِي اللَّهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَلْتَمِسُ وَجْهَ اللَّهِ فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ مَا نُكَفِّنُهُ إِلاَّ بُرْدَةً إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ وَإِذَا غَطَّيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ فَأَمَرَنَا النَّبِيُّ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ وَأَنْ نَجْعَلَ عَلَى رِجْلَيْهِ مِنَ الإِذْخِرِ.

Khabbaab said, "We migrated along with the Prophet for the sake of Allaah so our reward was ensured by Allaah. Some of us died without accumulating any material possessions, like Mus‘ab ibn ‘Umayr, while others gained rewards. Mus‘ab ibn ‘Umayr died during the Battle of Uhud and we couldn't find anything to shroud him in except his cloak. When we covered his head, his feet were exposed and when we covered his feet, his head would be exposed. So the Prophet instructed us <u>to cover his head [with his cloak] and cover his feet with twigs</u>.[24]

4 If the number of dead is great or the cloth used for shrouding is insufficient for all of the bodies, more than one body may be wrapped in the same shroud at a time.[25]

عَنْ أَنَسِ بْنِ مَالِكٍ ــ الْمَعْنَى ــ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى حَمْزَةَ وَقَدْ مُثِّلَ بِهِ فَقَالَ لَوْلاَ أَنْ تَجِدَ صَفِيَّةُ فِي نَفْسِهَا لَتَرَكْتُهُ حَتَّى تَأْكُلَهُ الْعَافِيَةُ حَتَّى يُحْشَرَ مِنْ بُطُونِهَا وَقَلَّتِ الثِّيَابُ وَكَثُرَتِ الْقَتْلَى فَكَانَ الرَّجُلُ وَالرَّجُلاَنِ وَالثَّلاَثَةُ يُكَفَّنُونَ فِي الثَّوْبِ الْوَاحِدِ زَادَ قُتَيْبَةُ ثُمَّ يُدْفَنُونَ فِي قَبْرٍ وَاحِدٍ فَكَانَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ أَيُّهُمْ أَكْثَرُ قُرْآنًا فَيُقَدِّمُهُ إِلَى الْقِبْلَةِ.

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[24] *Sahih Al-Bukhari*, vol.2, p.205, no.366, *Sahih Muslim*, vol.2, pp.446-47, no.2050, *Sunan Abu Dawud*, vol.2, pp.896-97, no.3149 and *Mishkat Al-Masabih*, vol.2, pp.1364-65. *Ithkhir* - a sweet smelling plant which becomes white when dried used for roofing houses over the wood (Arabic-English Lexicon, vol.1, pp. 956-7).

[25] *Sahih Al-Bukhari*, vol.2, p.239, no.427, *Sunan Abu Dawud* , vol.2, p.893, no. 3130 and *Sunan Ibn-i-Majah*, vol.2, p.403, no.1514.

Anas ibn Maalik related that Allaah's Messenger passed by the mutilated body of Hamzah[26] and said, "*Were it not that Safeeyah[27] would have grieved, I would have left him until the birds and wild animals devoured him so he would be resurrected in their bellys.*" The garments were scanty and the slain were in great number. So one, two and three persons were shrouded in one sheet of cloth.[28] The narrator, Qutaybah, added: They were then buried in one grave. Allaah's Messenger asked: Which of the two knew the most Qur'aan? And the one who had done so was placed in front, facing the Qiblah.[29]

In the case of the martyr, his or her garments are not removed. The shroud is wrapped over the garments in which the person was killed.

5 The number of sheets used to wrap the body can be as few as one sheet, based on Umm 'Ateeyah's *hadeeth* in which she said,

((فَأَعْطَانَا حِقْوَهُ فقَالَ: أَشْعِرْنَهَا إِيَّاهُ تَعْنِي إِزَارَهُ))

"He [the Prophet (ﷺ)] threw us his lower wrapper[30] and said, '*Shroud her in it.*'"[31]

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[26] Hamzah ibn 'Abdil-Muttalib was the brother of Aboo Taalib, and an uncle of the Prophet (ﷺ). He was known for his bravery, thus his acceptance of Islaam in Makkah greatly strengthened the position of Muslims there. He was killed during the Battle of Uhud, and Hind bint 'Utbah, the wife of Aboo Sufyaan, mutilated his body and ate his liver in revenge for her father's death in the Battle of Badr. (*The Life of Muhammad,* pp.83,131, 385).

[27] Safeeyah bint 'Abdil-Muttalib was the sister of Hamzah and paternal aunt of the Prophet (ﷺ). She was also the mother of az-Zubayr ibn al-'Awwaam. (*The Life of Muhammad,* pp.387-8 & 513).

[28] Ibn Taymeeyah was of the opinion that they were not literally shrouded in a single sheet of cloth, but that a single sheet was torn and pieces used to shroud two or three bodies individually, even if it did not completely cover them, due to necessity. He argued that if they were in a single sheet, the Prophet (ﷺ) would have asked about the most knowledgeable before shrouding them, to avoid having to undo the shroud and re-shroud them. (*'Awn al-Ma'bood,* vol.3, p.165).

[29] Collected by at-Tirmithee and Aboo Daawood (*Sunan Abu Dawud* , vol.2, p.893, no. 3130) and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p.606, no.2689.

[30] The *izaar,* also called a 'waist-wrapper', is a sheet of cloth wrapped around the waist like a skirt. It is called a *lungee* in India and Pakistan, and a *sarong* in Malaysia and Indonesia.

[31] Collected by *Sahih Al-Bukhari,*vol.2, p.194, no.344, *Sahih Muslim,* vol.2, p.445, no.2041, *Sunan Abu Dawud,* vol.2, pp.894-5, no.3136, *Sunan Ibn-i-Majah,* vol.2, p.372, no.1458 and *Mishkat Al-Masabih,* vol.1, p.344.

It could also be <u>two sheets</u> as in the *<u>h</u>adeeth* of the *mu<u>h</u>rim* who was killed by his horse at ‘Arafah. The Prophet (ﷺ) said,

((... وَكَفِّنُوهُ فِي ثَوْبَيْنِ))

“*... and shroud him in two sheets.*”[32]

In the case of the male who dies while in a state of *i<u>h</u>raam*, the two sheets will be the two sheets of his *i<u>h</u>raam*. Ibn ‘Abbaas quoted the Prophet (ﷺ) as saying,

((أَغْسِلُوا الْمُحْرِمَ فِي ثَوْبَيْهِ اللَّذَيْنِ أَحْرَمَ فِيهِمَا، وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ))

“*Wash the **mu<u>h</u>rim** in the sheets in which he entered the state of **i<u>h</u>raam**; wash him with water and lote-tree leaves; and shroud him in his two sheets.*”[33]

The preferable number is generally considered to be <u>three sheets</u> based on the fact that the Prophet (ﷺ) was shrouded in three. However, since the use of one or two sheets were suggested and approved by the Prophet (ﷺ) himself, the companion’s choice of three sheets cannot be considered more preferable than two or one.

عَنْ عَائِشَةَ رَضِي اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلاَثَةِ أَثْوَابٍ بِيضٍ سَحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلاَ عِمَامَةٌ .

‘Aa’ishah reported that Allaah’s Messenger (ﷺ) was shrouded in three sheets of Yemeni cotton cloth from Sa<u>h</u>ool[34] and there was not among them a shirt or a turban.[35]

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[32] Collected by *Sahih Al-Bukhari*, vol.2, pp.199-200, no.355, *Sahih Muslim* vol.2, p.596, no.2746, *Sunan Abu Dawud*, vol.2, p.920, no.3232 and *Mishkat Al-Masabih*, vol.1, p.344.

[33] *<u>S</u>a<u>h</u>eeh Sunan an-Nasaa’ee*, vol.2, p.411, no.1796.

[34] *Sa<u>h</u>ool* is the name of a town in Yemen (*an-Nihaayah*, vol.2, p.347).

Point of note: There is no difference between the man and woman in the number of sheets used.[36] The Prophet (ﷺ) did not specify a particular number for women and another for men as is commonly held among Muslims today.

6 The preferable color is white, since Ibn 'Abbaas quoted the Messenger of Allaah (ﷺ) as saying,

((الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ))

"*Wear white clothes, for verily it is among the best of your garments and shroud your dead in it also.*"[37]

It is also recommended that the cloth or at least one of the sheets be striped. Jaabir related that the Prophet (ﷺ) said,

((إِذَا تُوُفِّيَ أَحَدُكُمْ فَوَجَدَ شَيْئًا فَلْيُكَفَّنْ فِي ثَوْبٍ حِبَرَةٍ)).

"*If one of you dies and some cloth is available, let him be shrouded in striped cloth.*"[38]

7 It is recommended that the shroud be perfumed with incense thrice, except in the case of the *muhrim*, as was previously mentioned. Jaabir quoted the Prophet (ﷺ) as saying:

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[35] Collected in all of the six books of *hadeeth*. *Sahih Al-Bukhari*, vol.2, p.203, no.363, *Sahih Muslim*, vol.2, p.447, no.2052, *Sunan Abu Dawud*, vol.2, p.896, no.3145, *Sunan Ibn-i-Majah*, vol.2, p.378, no.1469, *Muwatta*, p.105, no.516 and *Mishkat Al-Masabih*, vol.1.p.345,

[36] Laylaa bint Qaa'if ath-Thaqafeeyah's *hadeeth* regarding the Prophet's daughters shroud [used as evidence for the use of five sheets for females] is unauthentic. *Sunan Abu Dawud*, vol.2, p.897, no.3151. It is rated unauthentic in *Da'eef Sunan Abee Daawood*, p.319 no.691 due to the presence of the unknown narrator, Nooh ibn Hakeem ath-Thaqafee, in its chain of narration.

[37] Collected by Aboo Daawood (*Sunan Abu Dawud*, vol.3, p.1134 no.4050), at-Tirmithee, an-Nasaa'ee and Ibn Maajah (*Sunan Ibn-i-Majah*, vol.2, p.380, no.1472) and authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.766, no.3426.

[38] Collected by Ahmad and Aboo Daawood (*Sunan Abu Dawud* vol.2, p.896 no.3144.)

((إِذَا أَجْمَرْتُمُ الْمَيِّتَ، فَأَجْمِرُوهُ ثَلاَثًا)).

"When you burn incense by your dead, do it three times."[39]

8 Spending large sums of money on the shroud the way that non-muslims compete with each other in buying the most expensive coffins, is strictly forbidden in Islaam. The sheets should be normal cloth, preferably cotton and not synthetics so that it decomposes quickly along with the body and the number of sheets should not exceed three. A noted scholar, Abut-Tayyib, said that if it were not for the fact that the shroud was ordered in Islaam primarily to cover the private parts of the body, it would be considered wastage of wealth since it is of no benefit to either the living or the dead. Therefore, both the use of many sheets and expensive cloth should be avoided.[40] Al-Mugheerah ibn Shu'bah reported that the Prophet (ﷺ) said,

((إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ وَمَنْعًا وَهَاتِ وَوَأْدَ الْبَنَاتِ وكَرِهَ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ.))

"Verily Allaah has forbidden you from harming your mothers, giving then taking back what you have given, and killing your daughters. And he despises your statements : 'It is said' and 'he said,'[41] *excessive questioning and wasting your wealth."*[42]

C. Injunctions Concerning the Funeral Procession

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[39] Collected by Ahmad (*Musnad Ahmad*, vol.3, p.331), al-Haakim, and al-Bayhaqee and authenticated in *Ahkaamul-Janaa'iz*, p.64.

[40] *Ar-Rawdah an-Nadeeyah*, vol.1, p.165.

[41] These are the introductory statements for gossip.

[42] *Sahih Al-Bukhari*, vol.8, p.6 no.6, *Sahih Muslim*, vol.3, p.929 no.4257 and *Mishkat Al-Masabih*,, vol.2, pp.1024-25.

1 **Following a Muslim's bier** is among the obligatory rights due to every Muslim from all Muslims who witness his funeral procession. Aboo Hurayrah reported that the Prophet (ﷺ) said,

((حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَإِجَابَةُ الدَّعْوَةِ وَتَشْمِيتُ الْعَاطِسِ)).

"*Every Muslim has five rights due to him from his fellow Muslims : Returning his greetings of salaam [peace], visiting him when he is sick, following his bier, praying for his well being when he sneezes*[43] *and giving him advice if he seeks it.*"[44]

This practice is recommended because it helps to keep Muslims in touch with the reality of death and the after-life. The believers all need to be reminded about death from time to time, because the material needs, pleasures and distractions of this life easily causes humans to forget about the life to come. Aboo Sa'eed reported that the Prophet (ﷺ) said,

((عُودُوا الْمَرِيْضَ ، وَاتَّبِعُوا الْجَنَائِزَ ، تُذَكِّرُكُمُ الآخِرَةَ))

"*Visit the sick and follow the biers, for it reminds you of the next life.*"[45]

2 **Method of Following the Bier:** There are two ways by which the bier can be followed:

a) Following it from the family's home until the funeral prayer is made for the deceased.

b) Following it from the family's home until the body has been buried.

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[43] Saying: *Yarhamukal-laah* (may Allaah have mercy on you).

[44] *Sahih Al-Bukhari*, vol.2, pp.187-88, no.332, *Sahih Muslim*, vol.3, p.1183, no.5378, *Sunan Abu Dawud*, vol.3, p.1398, no.5012, *Sunan Ibn-i-Majah*,vol.2, p.360, no.1435 and *Mishkat Al-Masabih*, vol.1, p.320.

[45] Collected by al-Bukhaaree (*al-Adab al-Mufrad*, p.75) and Ahmad (*Musnad Ahmad*, vol.3, p.27) and authenticated in *Ahkaamul-Janaa'iz*, pp.66-7.

Both ways were done by the Prophet (ﷺ), but he favoured the second method by indicating that its reward was greater. Aboo Hurayrah quoted him as saying,

((مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ قِيلَ وَمَا الْقِيرَاطَانِ قَالَ مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ)).

"*Whoever follows a Muslim's bier, out of Eemaan and seeking to increase his account of good deeds, until he makes the funeral prayer for it will have a **Qeeraat's** worth of reward. And he whoever follows it until it is buried, will get two **Qeeraats**"* He was then asked what two *Qeeraats* were and he replied, "*They are equivalent to two huge mountains; [the smaller of the two is like Mount Uhud]*[46]."[47]

3 The Participation of Women: The virtue of following the bier is basically for men alone. Women are not encouraged to take part, based on the fact that the Prophet (ﷺ) prohibited their participation. However, his prohibition was one of dislike rather than complete forbiddance as is evident from the following narration of a female companion of the Prophet (ﷺ).

عَنْ أُمِّ عَطِيَّةَ رَضِي اللَّهُ عَنْهَا قَالَتْ: نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ وَلَمْ يُعْزَمْ عَلَيْنَا.

Umm 'Ateeyah said, "*[Allaah's Messenger] forbade us from following the bier, but he did not demand that we obey.*"[48]

The crowds which sometimes follow funeral processions and the crush of bodies associated with it represent an unsuitable circumstance for women. Where the crowds are absent and women can follow the bier without being pushed and trod upon, they may take part in the funeral procession.

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[46] This addition is found in Muslim's narration.

[47] Reported by Aboo Hurayrah and collected in all the six books of *hadeeth*. *Sahih Al-Bukhari*, vol.2, p. 230, no. 410, *Sahih Muslim*, vol.2, pp.449-50, no.2067, *Sunan Abu Dawud*, vol.2, p.900, no.3162, *Sunan Ibn-i-Majah*, vol.2, pp.414-5, no.1539 and *Mishkat Al-Masabih*, vol.1, pp.347-48.

[48] *Sahih Al-Bukhari*, vol.2, p.206, no.368, *Sahih Muslim*, vol.2, p.445, no.2039, *Sunan Abu Dawud*, vol.2, pp.899-900, no.3161and *Sunan Ibn-i-Majah*, vol.2, p.434, no.1577.

4 The Dirge[49]: Following the bier with wailing, chants, dirges, burning incense etc., are all forbidden and considered *bid'ah* (religious innovation). The way of the Prophet (ﷺ) and his companions was to maintain silence while walking with the bier. Silence at this time allows those present to contemplate the realities of life and death and extract from their participation real lessons.[50] Aboo Hurayrah reported that the Prophet (ﷺ) said,

((لاَ تُتْبَعُ الْجَنَازَةُ بِصَوْتٍ وَلاَ نَارٍ))

"*Do not follow the bier with voice or fire.*"[51]

This prohibition includes *thikr;* chants using Allaah's names or attributes. Qays ibn 'Ibaad said that the companions of the Prophet (ﷺ) used to despise the raising of voice near the bier.[52] It is also the practise of some religions to make a lot of noise during the funeral procession and Muslims are instructed to avoid imitation of the religious practises of other nations.

5 Haste in Carrying the Bier: Those carrying the bier are required to walk quickly with it from the deceased's house to the masjid and from the masjid to the graveyard. The Prophet (ﷺ) was reported by Aboo Hurayrah to have said,

((أَسْرِعُوا بِالْجِنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا وَإِنْ يَكُ سِوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ)).

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[49] A song sung at a burial or for a dead person.

[50] *Al-Athkaar*, p.203.

[51] *Sunan Abu Dawud*, vol.2, p.900, no.3165 and *Sunan Ibn-i-Majah*, vol.2, p.387 no.1487, vol.2, p.437 no.1583.

[52] Collected by al-Bayhaqee and authenticated in *Ahkaamul-Janaa'iz*, p.71.

"*Hasten with the bier for if the deceased was righteous, what you are taking him to is good for him; and if he was not then you are removing evil from your necks.*"[53]

6 Accompanying the Bier: Those walking with the bier are allowed to walk in front, behind or on either side of it, while those riding should be behind it. Al-Mugheerah narrated that the Prophet (ﷺ) said,

((الرَّاكِبُ يَسِيرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي يَمْشِي خَلْفَهَا وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا)).

"*The rider should go behind the bier while those on foot can walk behind it, in front of it, on its right and on its left, keeping near to it.*"[54]

عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ رَأَيْتُ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ.

Saalim quoted his father as saying that he saw the Prophet (ﷺ), Aboo Bakr and 'Umar all walk in front of the bier.[55]

عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَمْشُونَ أَمَامَ الْجَنَازَةِ وَخَلْفَهُ .

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[53] Collected in all of the six books of hadeeth. *Sahih Al-Bukhari*, vol.2, p.225, no.401, *Sahih Muslim*, vol.2, p.448, no.2059, *Sunan Abu Dawud*, vol.2, p.903, no.3175, *Sunan Ibn-i-Majah*, vol.2, p.382, no.1477, *Muwatta*, p.115, no.570 and *Mishkat Al-Masabih*, vol.1, p.347.

[54] Collected by the authors of the four *Sunans*. *Sunan Abu Dawud*, vol.2, p.902, no.3174, *Sunan Ibn-i-Majah*, vol.2, p.384, no.1481 and *Mishkat Al-Masabih*, vol.1, pp.350-1. It is authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.612, no.2723.

[55] *Sunan Abu Dawud*, vol.2, p.902, no.3173, *Sunan Ibn-i-Majah*, vol.2, p.384, no.1482, *Muwatta*, p.106, no.520 and *Mishkat Al-Masabih*, vol.1, p.351. It is authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.612, no.2722.

Anas ibn Maalik related that Allaah’s Messenger (ﷺ), Aboo Bakr and ‘Umar all used to walk in front of the bier and behind it.[56]

However, it is preferable to walk behind the bier based on the many prophetic statements in which he told his followers to ‘follow’ the bier. The preference for walking behind the bier is also supported by a statement from ‘Alee ibn Abee Taalib in which he was reported to have said, “Walking behind the bier is superior to walking in front of it, like the superiority of a man’s prayer in congregation over his prayer alone.”[57]

7 **Standing for the bier** when it passes by was practiced by the Prophet (ﷺ) in the early days of Islaam, but he later abolished it. Waaqid ibn ‘Amr said, “I witnessed a bier of the Salamah tribe so I stood up until Naafi‘ ibn Jubayr said, “Sit down and I will give you some reliable information on this matter.” (When I sat down, he said) “Mas‘ood ibn al-Hakam az-Zarqee told me that he heard ‘Alee ibn Abee Taalib in Koofah Square say,

((كَانَ رَسُولُ اللَّهِ ﷺ أَمَرَنَا بِالْقِيَامِ فِي الْجِنَازَةِ ثُمَّ جَلَسَ بَعْدَ ذَلِكَ وَأَمَرَنَا بِالْجُلُوسِ)).

“*Allaah’s Messenger used to order us to stand for the bier at first then later he used to sit and ordered us to sit also.*”[58]

8 **Transporting the Bier** in a funeral coach or vehicle (hearse) according to the traditions of non-Muslims is forbidden. Carts which could have been used to transport the dead existed in the Prophet’s time, but he instructed his followers to walk and carry the bier with their own hands. The Prophet (ﷺ) explicitly instructed his followers on numerous occasions to differ in their religious and social customs from non-Muslims.[59] For example:

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[56] Collected by at-Tahaawee (1/278) and authenticated in *Ahkaamul-Janaa’iz*, pp.73-74.

[57] Collected by Ibn Abee Shaybah in *al-Musannaf*, vol.4, no.101, at-Tahaawee (1/279), al-Bayhaqee (4/25), and Ahmad (754) and authenticated in *Ahkaamul-Janaa’iz*, p.74.

[58] Collected by Ahmad, al-Bayhaqee and Ibn Hibbaan. See also *Sahih Muslim*, vol.2, pp.455-6, nos.2099 & 2100, *Sunan Abu Dawud*, vol.2, p.901 no.3169, *Sunan Ibn-i-Majah*, vol.2, p.417, no.1544, *Muwatta*, p.110, no.545 and *Mishkat Al-Masabih*, vol.1, p.353.

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : ((مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ)).

Ibn 'Umar quoted Allaah's Messenger (ﷺ) as saying, "*Whoever imitates a people becomes one of them.*"[60]

The Prophet (ﷺ) also warned his followers against imitating others by prophesying that future generations of Muslims would imitate the practises of other religious groups and customs of other nations.

عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ : ((لَتَتَّبِعُنَّ سَنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ سَلَكُوا جُحْرَ ضَبٍّ لَسَلَكْتُمُوهُ)) قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَى قَالَ:((فَمَنْ ؟))

Aboo Sa'eed al-Khudree related that the Prophet (ﷺ) said, "*You will follow the ways of those nations who were before you, inch by inch, yard by yard, so much so that if they entered a lizard's hole, you would follow them.*" We asked: O Messenger of Allaah, [do you mean] the Jews and Christians? He replied, "*[If not them] who else?*"[61] In another narration by Aboo Hurayrah in which the Prophet made a similar statement about following the customs of other people, his companions asked: O Messenger of Allaah, [do you mean people] like those of Persia and Rome? He replied, "*Who are the people besides them?*"[62]

Furthermore, the Prophet's instructions to follow the bier becomes difficult, if not impossible, in some cases, and the goal of remembering the next life is often lost as people are distanced from the dead. Al-Mugheerah narrated that the

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[59] Al-Albaanee collected most of the narrations prohibiting immitation in his book *Hijaab al-Mar'ah al-Muslimah fil-Kitaab was-Sunnah.*

[60] *Sunan Abu Dawud*, vol.3, p. 1127, no.4020 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p.761, no.3401.

[61] *Sahih Al-Bukhari*, vol.9, pp.314-5, no.422 and *Sahih Muslim*, vol.4, p.1403, no.6448.

[62] *Sahih Al-Bukhari*, vol.9, p.314, no.421.

Prophet (ﷺ) said, "*The rider should go behind the bier while those on foot can walk behind it, in front of it, on its right and on its left, keeping near to it*."[63]

In countries where Muslims are a relatively new minority, like America, England, France and Germany, where there are virtually no Muslim neighbourhoods with mosques and Muslim graveyards nearby, the use of motorized transportation for part of the funeral procession is unavoidable. In fact, in some of these countries, the laws specify that a hearse must be used to transport the dead. Such circumstances represent exceptions to the general rule. However, Muslims in these lands should still try their utmost to avoid imitation to whatever degree they can.

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[63] Collected by the authors of the four *Sunans*. *Sunan Abu Dawud*, vol.2, p.902, no.3174, *Sunan Ibn-i-Majah*, vol.2, p.384, no.1481 and *Mishkat Al-Masabih*, vol.1, pp.350-1. It is authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.612, no.2723.

CHAPTER FOUR: FUNERAL PRAYER

A. Injunctions Concerning the Prayer

1 The performance of *Salaah al-Janaazah* is considered *Fard Kifaayah* (a communal duty). If someone is buried without it being performed, the whole community is held responsible, but as long as some gather and perform it, the obligation is removed from the community as a whole.

EXCEPTIONS

A Child Below the Age of Puberty: A child born dead or aborted after the fourth month, or one that dies before reaching puberty, does not have to have a funeral prayer because they have been guaranteed paradise by Allaah and His Prophet (ﷺ). This fact is borne out by 'Aaeshah's statement,

عَنْ عَائِشَةَ قَالَتْ: ((مَاتَ إِبْرَاهِيمُ بْنُ النَّبِيِّ ﷺ وَهُوَ ابْنُ ثَمَانِيَةَ عَشَرَ شَهْرًا فَلَمْ يُصَلِّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ)).

"The Prophet's son Ibraaheem died when he was eighteen months old and the Prophet (ﷺ) did not make *salaah* for him."[1]

Although the funeral prayer is not *fard* (compulsory) in this case, it is still legally a part of the *Sharee'ah*, recommended and was done by the Prophet (ﷺ) on other occasions. For example, al-Mugheerah ibn Shu'bah reported that the Prophet (ﷺ) said,

((وَالسِّقْطُ يُصَلَّى عَلَيْهِ وَيُدْعَى لِوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ)).

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[1] *Sunan Abu Dawud*, vol.2, p. 905, no.3181 and authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.614, no.2730.

"*Salaah is made for the aborted child and forgiveness and mercy is asked for his parents.*"[2]

'Aa'ishah also reported that a dead child from the Ansaars was brought to the Prophet (ﷺ) and he led *salaah* for it.[3]

A Child Aborted Before the Fourth Month: If the child was aborted before the fourth month, there is no funeral prayer for it since it was not considered living in the human sense.[4] This ruling is based on the *hadeeth* related by Ibn Mas'ood in which the Prophet (ﷺ) was quoted as saying,

((إِنَّ أَحَدَكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعٍ بِرِزْقِهِ وَأَجَلِهِ وَشَقِيٌّ أَوْ سَعِيدٌ)).

"*Verily the creation of each one of you comes together in his mother's stomach for forty days, then he becomes a leach-like clot for a similar period, then he becomes a clump of flesh for a similar period, then an angel is sent to him and the angel blows his soul into him.*"[5]

The Martyr (*Shaheed*): *Salaatul-Janaazah* is also not required for one who dies or is killed while fighting for the cause of Islaam. Such an individual can be buried without *Salaatul-Janaazah* as was mentioned earlier in the case of the martyrs of the Battle of Uhud. However, the funeral prayer may be made for martyrs since the Prophet (ﷺ) did perform *Salaatul-Janaazah* for those who died in battle on other occasions.

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[2] *Sunan Abu Dawud,* vol.2, p.902, no.3174, *Sunan Ibn-I-Majah,* vol.2, p.398 no.1507 and *Mishkat Al-Masabih*, vol.1, p.350 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p.612, no.2723.

[3] *Sahih Muslim,* vol.4, p.1400, no.6436 and *Sunan Ibn-i-Majah*, vol.1, pp.48-9, no.82.

[4] *Ahkaamul-Janaa'iz,* p.81.

[5] *Sahih Al-Bukhari,* vol.8, p.387, no.593 and *Sahih Muslim*, vol.4, p.1391, no.6390.

عَنْ شَدَّادِ بْنِ الْهَادِ أَنَّ رَجُلاً مِنَ الْأَعْرَابِ جَاءَ إِلَى ﷺ فَآمَنَ بِهِ وَاتَّبَعَهُ ثُمَّ قَالَ أُهَاجِرُ مَعَكَ فَلَبِثُوا قَلِيلاً ثُمَّ نَهَضُوا فِي قِتَالِ الْعَدُوِّ فَأُتِيَ بِهِ النَّبِيُّ ﷺ يُحْمَلُ قَدْ أَصَابَهُ سَهْمٌ ثُمَّ كَفَّنَهُ النَّبِيُّ ﷺ فِي جُبَّةِ النَّبِيِّ ﷺ ثُمَّ قَدَّمَهُ فَصَلَّى عَلَيْهِ.

Shidaad ibn al-Haad reported that one of the Bedouins came to the Prophet (ﷺ), accepted Islaam and made *Hijrah* along with him. He stayed in Madeenah for a short time then he went out to fight the enemy. During the battle he was killed by an arrow. After the battle his body was brought to the Prophet (ﷺ). The Prophet (ﷺ) shrouded him in his own cloak then stepped forward and led the *salaah* for him."[6]

2 An Executed Criminal: One who voluntarily confesses to a crime whose punishment is death should be prayed for, since such a confession is an unparalleled form of true repentence.

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ نَبِيَّ اللَّهِ ﷺ وَهِيَ حُبْلَى مِنَ الزِّنَى فَقَالَتْ يَا نَبِيَّ اللَّهِ أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ فَدَعَا نَبِيُّ اللَّهِ ﷺ وَلِيَّهَا فَقَالَ : ((**أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ فَأْتِنِي بِهَا**)) فَفَعَلَ فَأَمَرَ بِهَا نَبِيُّ اللَّهِ ﷺ فَشُكَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ ثُمَّ صَلَّى عَلَيْهَا فَقَالَ لَهُ عُمَرُ تُصَلِّي عَلَيْهَا يَا نَبِيَّ اللَّهِ وَقَدْ زَنَتْ فَقَالَ: ((**لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ**)).

'Imraan ibn Husayn reported that a woman pregnant from adultery, from the Juhaynah tribe came to the Prophet (ﷺ) and said, 'I have committed a capital offense so apply the law to me." The Prophet (ﷺ) called her guardian and said, "*Treat her well, and when she delivers bring her back to me.*" When he brought her back, the Prophet (ﷺ) ordered that her clothes be drawn tight around her, then he ordered that she be stoned to death. After that he led the funeral prayers for her, so Umar asked him, "Will you pray for her, O Prophet of Allaah, even though she committed adultery?" The Prophet (ﷺ) replied, "*Verily she repented such a*

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[6] *Saheeh Sunan an-Nasaa'ee*, vol.2, p.420, no.1845. See also *Ahkaamul-Janaa'iz*, pp.62 and 82.

great repentence that if it were divided up among seventy residents of Madeenah it would have been more than enough for all of them."[7]

3 The Corrupt: The funeral prayer should be held even for those who were known to be corrupt, like alcholics, drug addicts, adulterers, and those who abandoned prayer and *Zakaah,* while acknowledging that they are compulsory duties.[8] However, it is preferable that the scholars and the pious do not join in the funeral prayer for them as a punishment for them and discouragement for others like them. It was the practice of the Prophet (ﷺ) not to pray for those who committed major sins, although he did allow others to do so. Aboo Qataadah said:

كَانَ رَسُولِ اللَّهِ ﷺ إِذَا دُعِيَ لِجَنَازَةٍ سَأَلَ عَنْهَا، فَإِنْ أُثْنِيَ عَلَيْهَا خَيْرٌ قَامَ فَصَلَّى عَلَيْهَا، وَإِنْ أُثْنِيَ عَلَيْهَا غَيْرُ ذَلِكَ قَالَ لِأَهْلِهَا: ((**شَأْنُكُمْ بِهَا**))، وَلَمْ يُصَلِّ عَلَيْهَا.

"If the Messenger of Allaah (ﷺ) was invited to lead a funeral prayer, he would ask about the dead person. If good was said about the person, he would get up and lead the prayer. But if other than that were said, he would tell the family, "It is your affair to deal with." and he would not take part in the funeral prayer for the person.9

جَابِرُ بْنُ سَمُرَةَ قَالَ مَرِضَ رَجُلٌ فَصِيحَ عَلَيْهِ فَجَاءَ جَارُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ إِنَّهُ قَدْ مَاتَ قَالَ: ((**وَمَا يُدْرِيكَ؟**)) قَالَ: أَنَا رَأَيْتُهُ قَالَ رَسُولُ اللَّهِ ﷺ : ((**إِنَّهُ لَمْ يَمُتْ**)) قَالَ فَرَجَعَ فَصِيحَ عَلَيْهِ فَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ إِنَّهُ قَدْ مَاتَ فَقَالَ النَّبِيُّ ﷺ : ((**إِنَّهُ لَمْ يَمُتْ**)) فَرَجَعَ فَصِيحَ عَلَيْهِ فَقَالَتِ امْرَأَتُهُ انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبِرْهُ فَقَالَ الرَّجُلُ اللَّهُمَّ الْعَنْهُ قَالَ ثُمَّ انْطَلَقَ الرَّجُلُ فَرَآهُ قَدْ نَحَرَ نَفْسَهُ بِمِشْقَصٍ مَعَهُ فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ

[7] *Sahih Muslim,* vol.3, pp.917, no.4207, *Sunan Abu Dawud,* vol.3, pp.1237-38, no.4426, *Mishkat Al-Masabih,* vol.1, pp. 759-760 and *Riyaadh-us-Saleheen,* vol.1, p.27, no.22.

[8] Those who deny that prayer or *Zakaah* is obligatory become disbelievers, in which case no funeral prayer may be held for them.

[9] Collected in *Musnad Ahmad,* vol.5, p.399 and *al-Mustadrak,* vol.1, p.374 and authenticated in *Ahkaamul-Janaa'iz,* p.84.

فَأَخْبَرَهُ أَنَّهُ قَدْ مَاتَ فَقَالَ: ((وَمَا يُدْرِيكَ؟)) قَالَ رَأَيْتُهُ يَنْحَرُ نَفْسَهُ بِمَشَاقِصَ مَعَهُ قَالَ: ((أَنْتَ رَأَيْتَهُ؟)) قَالَ: نَعَمْ قَالَ: ((إِذًا لا أُصَلِّيَ عَلَيْهِ)).

Jaabir Ibn Samurah reported that when a man got very sick and his family began screaming, his neighbour went to the Prophet (ﷺ) and told him that the man had died. The Prophet (ﷺ) asked him what made him think so and he replied that he saw him. The Prophet (ﷺ) then told him that he was not yet dead. When he returned, the man's family again screamed and his wife told the neighbour to go and inform the Prophet (ﷺ). The neighbour asked Allaah to curse the man and then went to look at him. He found, that he killed himself with a broad blade, so he went and informed the Prophet (ﷺ) that he was dead. When the Prophet (ﷺ) asked him how he knew, he described how he found him. The Prophet (ﷺ) then asked the neighbour if he saw the dead man with his own eyes and when he replied that he had, the Prophet (ﷺ) then said, "*In that case, I won't make salaah for him.*"[10]

4 Debtors: In the beginning, the Prophet (ﷺ) refused to lead the funeral prayer for those who died leaving behind debts and no means to pay them. This was done to emphasize the importance of clearing one's debts. However, he later led prayers for them and paid off their debts from charity.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتَى بِالرَّجُلِ الْمَيِّتِ عَلَيْهِ الدَّيْنُ فَيَسْأَلُ هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ فَإِنْ حُدِّثَ أَنَّهُ تَرَكَ وَفَاءً صَلَّى عَلَيْهِ وَإِلاَّ قَالَ : ((صَلُّوا عَلَى صَاحِبِكُمْ)) فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفُتُوحَ قَالَ: ((أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ وَمَنْ تَرَكَ مَالاً فَهُوَ لِوَرَثَتِهِ)).

Aboo Hurayrah related that when the body of a person who died owing debts was brought to Allaah's Messenger (ﷺ), he would ask whether he had left enough property to clear his debt. If the property left was sufficient, the Prophet would lead the funeral prayer for him, otherwise [he would not, and] he would tell his companions, "*Do the prayers for your companion.*" When Allaah opened the

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[10] *Sahih Muslim*, vol.2, p.464, no.2133, *Sunan Abu Dawud*, vol.2, no.3179, pp. 903-4 and *Sunan Ibn-i-Majah*, vol.2, p.408, no.1526.

gateways of victory for him, he said: *I am closer to the believers than their own selves,*[11] *so if anyone dies leaving a debt, its payment is my responsibility, and if anyone leaves a property, it goes to his heirs.*"[12]

5 Burial without Salaah: It is allowable to perform the funeral prayer by the grave of someone who was buried without *Salaatul-Janaazah* being performed for him.

عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَ إِنْسَانٌ كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُهُ فَمَاتَ بِاللَّيْلِ فَدَفَنُوهُ لَيْلاً فَلَمَّا أَصْبَحَ أَخْبَرُوهُ فَقَالَ : ((**مَا مَنَعَكُمْ أَنْ تُعْلِمُونِي ؟**)) قَالُوا كَانَ اللَّيْلُ وَكَانَتْ ظُلْمَةٌ فَكَرِهْنَا أَنْ نَشُقَّ عَلَيْكَ فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ .

Ibn 'Abbaas reported that a man whom the Prophet (ﷺ) used to visit died and was buried at night. When they informed the Prophet (ﷺ) in the morning, he asked what prevented them from telling him and they said that they did not want to place an unnecessary burden on him. The Prophet (ﷺ) then went with them to his grave and led them in *salaah* for him.[13]

6 *Salaatul-Ghaa'ib* : If someone dies in a country or situation where there is no one to perform the *Salaatul-Janaazah* for him, it is permitted for a group of Muslims to make a funeral prayer for him in his absence. This prayer is known as *Salaatul-Ghaa'ib*.

عَنْ أَبِي هُرَيْرَةَ قَالَ نَعَى رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ لِأَصْحَابِهِ وَهُوَ بِالْمَدِينَةِ فَصَفُّوا خَلْفَهُ وَصَلَّى عَلَيْهِ.

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[11] This statement is in reference to verse 6 of chapter al-Ahzaab (33).
{ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ } **"The Prophet is closer to the believers than their own selves."**

[12] *Sahih Muslim*, vol.3, p.855, no.3944.

[13] *Sahih Al-Bukhari* vol.2, p.192, no.339, p.228, no.407, *Sahih Muslim* vol.2, p.453, no.2084, *Sunan Abu Dawud*, vol.2, pp.910-11, no.3197, *Sunan Ibn-i-Majah*, vol.2, pp.410-11, no.1530 and *Mishkat Al-Masabih*, vol.1, p.349.

Aboo Hurayrah reported that when Allaah's Messenger announced the death of the Najaashee[14] to his companions while they were in Madeenah and they lined up behind him and prayed [the funeral prayer] for him.[15]

7 **Disbelievers :** The performance of funeral prayers or even seeking forgiveness or mercy for those who die in open disbelief or *Nifaaq* (subtle disbelief) is strictly forbidden based on the following instruction of Allaah in the Qur'aan:

{ وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللهِ وَرَسُولِهِ وَمَاتُوا وَهُم فَاسِقُونَ }

"**Do not ever pray for any of them who die, and do not stand by their graves, for verily they have disbelieved in Allaah and His Messenger and died in sin.**"[16]

This verse was revealed when the Prophet (ﷺ) prayed the funeral prayer for 'Abdullaah ibn Ubayy, the leader of the hypocrites of Madeenah. Umar reported that, after that Allaah's Messenger (ﷺ) never prayed for a *Munaafiq* nor stood by his grave until Allaah took him.

عَنِ ابْنِ عُمَرَ قَالَ جَاءَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أُبَيٍّ إِلَى النَّبِيِّ ﷺ حِينَ مَاتَ أَبُوهُ فَقَالَ أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ فِيهِ وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ فَأَعْطَاهُ قَمِيصَهُ وَقَالَ إِذَا فَرَغْتُمْ فَآذِنُونِي فَلَمَّا أَرَادَ أَنْ يُصَلِّيَ جَذَبَهُ عُمَرُ وَقَالَ أَلَيْسَ قَدْ نَهَى اللَّهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ فَقَالَ: ((

[14] 'Negus' (Ar. *Najaashee*) was the title of the Ethiopian ruler with whom a group of eighty three Muslims from Makkah sought refuge prior to their migration to Madeenah. He converted to Islaam after listening to a reading of chapter 19 from the Qur'aan (*The Life of Muhammad*, pp.146-155).

[15] *Sahih Al-Bukhari*, vol.2, p.191 no.337, *Sahih Muslim*, vol.2, p.452, no.2082, *Sunan Abu Dawud*, vol.2, p.911 no.3198, *Sunan Ibn-i-Majah*, vol.2, p.412, no.1534 and p.413 no.1535 and *Mishkat Al-Masabih*, vol.1, p.348.

[16] Soorah at-Tawbah (9):84

أَنَا بَيْنَ خِيرَتَيْنِ : اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ)) فَصَلَّى عَلَيْهِ فَأَنْزَلَ اللَّهُ (وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ) فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ.

Ibn 'Umar narrated that when 'Abdullaah ibn Ubayy died, his son came to the Prophet (ﷺ) and said: O Messenger of Allaah, give me your shirt to shroud him, lead his funeral prayer and ask forgiveness for him. So Aallaah's Messenger (ﷺ) gave him his shirt and said, "*Inform me (when the prayer is ready) and I will lead the prayer for him.*" When he informed him and the Prophet (ﷺ) was about to lead the funeral prayer, 'Umar took hold of his hand and asked: Hasn't Allaah forbidden you to pray for the hypocrites? He replied, "*I have two choices: ask for their forgiveness or do not ask for their forgiveness.*"[17] So he led the funeral prayer and the verse: **"Do not ever pray for any of them who die..."** was revealed.[18]

Abdullaah ibn 'Umar reported that, after that Allaah's Messenger (ﷺ) never prayed for a *Munaafiq* nor stood by his grave until Allaah took him.[19]

عَنْ سَعِيد بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُاللَّهِ بْنُ أَبِي أُمَيَّةَ فَقَالَ النَّبِيُّ ﷺ : أَيْ عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ فَقَالَ أَبُو جَهْلٍ وَعَبْدُاللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِالْمُطَّلِبِ فَقَالَ النَّبِيُّ ﷺ : ((**لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ**)) فَنَزَلَتْ { مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ }

Al-Musayyib ibn H̲azn reported that when Aboo T̲aalib was on his deathbed, the Prophet (ﷺ) went to him while Aboo Jahl and 'Abdullaah ibn Abee Umayyah were with him. He said, "*O uncle, say: There is no god worthy of worship but Allaah, so that I may plead your case with it before Allaah.*" On hearing that, Aboo Jahl and 'Abdullaah ibn Abee Umayyah said: O Aboo T̲aalib, will you renounce the religion of [our father] 'Abdul-Muttalib? The Prophet then said, "*I*

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[17] This is in reference to chapter at-Tawbah (9):80.

[18] *Sahih Al-Bukhari,* vol.2, pp.201-2 no.359, *Sahih Muslim,* vol.4, pp.1456-7, no.6680, and *Sunan Ibn-i-Majah,* vol.2, p.401, no.1523.

[19] See *Sahih Muslim,* vol.4, pp.1457, no.6681.

will continue to ask forgiveness for you as long as I am not prohibitted." Then Allaah revealed the verse: **"The Prophet and Believers should not seek forgiveness for the idolators even if they were near relatives, once it is made clear that they are inhabitants of the Hell-Fire (9:113)."**[20]

B. The Jamaa'ah (Congregation)

1 *Salaatul-Janaazah*, like the five daily compulsory prayers, must be performed in congregation. This was the only way in which the Prophet (ﷺ) and his companion did it and the Prophet (ﷺ) said,

((وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي))

"*Pray as you saw me pray.*"[21]

The only exception to this rule was in the case of the funeral prayer for the Prophet (ﷺ) in which the Prophet's companions all prayed separately due to the uniqueness of the situation and their state of confusion at the time.

2 **Three Rows:** It is preferable that those behind the Imaam form at least three rows, as this was the Sunnah when the number was insufficient to fill the masjid. Aboo Umaamah reported that the Prophet (ﷺ) led the *salaah* for the dead along with seven people and he made them form three rows, two of which had two people in them.[22] Maalik ibn Hubayrah also reported that the Prophet (ﷺ) said,

((مَا مِنْ مُسْلِمٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلاَثَةُ صُفُوفٍ مِنَ الْمُسْلِمِينَ إِلاَّ أَوْجَبَ)).

"*Any Muslim who dies and three rows of Muslims make salaah for him, will be forgiven.*"[23]

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[20] *Sahih Al-Bukhari,* vol.6, p.158, no.197 and *Sahih Muslim*, vol.1, p.18, no.36.

[21] *Sahih Al-Bukhari*, vol.1, p.345, no.604.

[22] *Ahkaamul-Janaaiz*, p.99 with support of following *hadeeth.*

3 **Two Men:** If there is only one man besides the Imaam, he should pray behind the Imaam and not beside him as in the case of all other s̲alaahs.

عَنْ عبدِ اللهِ بنْ أَبِي طَلْحَةَ أَنَّ طَلْحَةَ دَعَا رَسُولَ اللَّهِ ﷺ إِلَى عُمَيْرِ بْنِ أَبِي طَلْحَةَ حِينَ تُوُفِّيَ ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ فصلَّى عَلَيْهِ فِّي مَنْزِلِهِمْ ، فَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ ، وَ كَانَ أَبُو طَلْحَةَ وَرَاءَهُ وَ أُمُّ سُلَيْمٍ وراءَ أَبِي طَلْحَةَ ،وَ لَمْ يَكُنْ مَعَهُمْ غَيْرُهُمْ .

‘Abdullaah ibn Abee T̲alhah reported that Aboo T̲alh̲ah called for the Allaah’s Messenger (ﷺ) when ‘Umayr Ibn Abee T̲alh̲ah died. The Messenger of Allaah (ﷺ) came and made *s̲alaah* for him in their house. Allaah’s Messenger (ﷺ) stepped forward and Aboo T̲alh̲ah stood behind him, and Umm Sulaym stood behind Aboo T̲alhah. There was no one else there with them.[24]

4 **The Imaam:** The Ameer or his assistant has more right to lead the funeral prayer than the deceased’s *walee*.[25] Aboo H̲aazim said, “Verily I was present on the day of al-H̲asan ibn ‘Alee’s death and I heard al-H̲usayn ibn ‘Alee say to Sa‘eed ibn al-‘Aas̲,[26] “Go forward [and lead the *s̲alaah*] for, if it was not [in accordance with the] *Sunnah*, I wouldn’t have put you forward.” He said that because there was some ill feeling between them.[27]

If neither the Ameer nor his representative is present, the one who has memorized the most Qur’aan should lead the funeral prayer, even if he is a child.

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[23] *Sunan Abu Dawud*, vol.2, p.899 no.3160 and *Mishkat Al-Masabih*, vol.1, pp. 353-4. This is authentic as a saying of the *S̲ah̲aabee* and not as the Prophet’s saying. See *D̲a‘eef Sunan Aboo Daawood*, pp.320-1, no.695 and *D̲a‘eef Ibn Maajah*. p.113 no.327. Also see *Ah̲kaamul-Janaa’iz*, p.100.

[24] Collected by al-Bayhaqee, al-H̲aakim and at̲-T̲abaraanee and authenticated in *Ah̲kaamul-Janaa’iz*, p.100.

[25] Nearest male relative.

[26] Sa‘eed ibn al-‘Aas̲ was the Ameer of al-Madeenah at that time. He was a S̲ah̲aabee and one of those who wrote out copies of the ‘Uthmaanee Qur’aan.

[27] Collected by al-Bayhaqee and authenticated in *Ah̲kaamul-Janaa’iz*, pp.100-01.

عَمْرُو بْنُ سَلَمَةَ عَنْ أَبِيهِ أَنَّهُمْ وَفَدُوا إِلَى النَّبِيِّ ﷺ فَلَمَّا أَرَادُوا أَنْ يَنْصَرِفُوا قَالُوا يَا رَسُولَ اللَّهِ مَنْ يَؤُمُّنَا قَالَ: ((**أَكْثَرُكُمْ جَمْعًا لِلْقُرْآنِ أَوْ أَخْذًا لِلْقُرْآنِ**)) قَالَ فَلَمْ يَكُنْ أَحَدٌ مِنَ الْقَوْمِ جَمَعَ مَا جَمَعْتُهُ قَالَ فَقَدَّمُونِي وَأَنَا غُلاَمٌ وَعَلَيَّ شَمْلَةٌ لِي فَمَا شَهِدْتُ مَجْمَعًا مِنْ جَرْمٍ إِلاَّ كُنْتُ إِمَامَهُمْ وَكُنْتُ أُصَلِّي عَلَى جَنَائِزِهِمْ إِلَى يَوْمِي هَذَا.

'Amr ibn Salamah reported that when a delegation from his tribe, which had come to the Prophet (ﷺ), prepared to leave they asked, "O Messenger of Allaah, who should lead us in s̲alaah?" He replied, "*The one who has memorized the most Qur'aan.*" Since none of the tribe had memorized more than me, they put me forward - even though I was only a youth [of six or seven at the time].[28] Whenever I was present at a gathering, I was made the Imaam and I have lead the *s̲alaah* on their dead until today."[29]

5 A Number of Dead: If there are a number of dead people, a single *S̲alaatul-Janaazah* can be made for all of them. However, if there are males and females, the female bodies are placed in front of the Imaam and the males behind the Imaam even if they were young children.

عَمَّارٌ مَوْلَى الْحَارِثِ بْنِ نَوْفَلٍ أَنَّهُ شَهِدَ جَنَازَةَ أُمِّ كُلْثُومٍ وَابْنِهَا فَجُعِلَ الْغُلاَمُ مِمَّا يَلِي الإِمَامَ فَأَنْكَرْتُ ذَلِكَ وَفِي الْقَوْمِ ابْنُ عَبَّاسٍ وَأَبُو سَعِيدٍ الْخُدْرِيُّ وَأَبُو قَتَادَةَ وَأَبُو هُرَيْرَةَ فَقَالُوا: هَذِهِ السُّنَّةُ .

Naafi' reported that Ibn 'Umar led the funeral prayer for nine dead Muslims, the dead males behind him and the women in front of him in one row. When the bier of Umm Kulthoom bint 'Alee[30] and her son Zayd was brought together and the youth was placed behind the Imaam, he disputed it and looked to Ibn 'Abbaas,

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[28] This addition found in *Sahih Al Bukhari*, vol.5, pp.413-4, no.595.

[29] *Sunan Abu Dawud*, vol.1, p.155, no.587 and authenticated in *S̲ah̲eeh̲ Sunan Abee Daawood*, vol.1, p.117, no.548.

[30] Also the wife of 'Umar ibn al-Khat̲t̲aab.

Aboo Hurayrah, Aboo Sa'eed and Aboo Qataadah and asked, "What is this?" They replied, "It is the Sunnah."[31]

It is also allowable that *Salaatul-Janaazah* be performed on each person individually as this was also done on occasion by the Prophet (ﷺ) and it is the original practice.

عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا وَقَفَ رَسُولُ اللَّهِ عَلَى حَمْزَةَ .. أَمَرَ بِهِ فَهُيِّئَ إِلَى الْقِبْلَةِ، ثُمَّ كَبَّرَ عَلَيْهِ تِسْعًا، ثُمَّ جُمِعَ إِلَيْهِ الشُّهَدَاءُ، كُلَّمَا أُتِيَ بِشَهِيدٍ وُضِعَ إِلَى حَمْزَةَ فَصَلَّى عَلَيْهِ وَعَلَى الشُّهَدَاءِ مَعَهُ حَتَّى صَلَّى عَلَيْهِ وَعَلَى الشُّهَدَاءِ اثْنَيْنِ وَسَبْعِينَ صَلاَةً .

Ibn 'Abbaas said: When Allaah's Messenger came accross Hamzah, he asked for him and his body was prepared and placed in the direction of Makkah. He then prayed the funeral prayer using nine *takbeers*. Then the bodies of the other martyrs were brought. Each martyr's body was placed beside Hamzah's body, one at a time, and he prayed for each along with Hamzah's body until he completed seventy-two funeral prayers.[32]

C. Location of the Prayer

According to the practice of the Prophet (ﷺ), there are two locations where the funeral prayer may be held; inside the masjid or outside the masjid at a prayer place reserved for it.

1. Inside the Masjid

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[31] Collected by an-Nasaa'ee, al-Bayhaqee and ad-Daaraqutnee. See also *Sunan Abu Dawud*, vol.2, p.906, no.3187 and authenticated in *Saheeh Sunan Abee Daawood*, vol.2, pp.614-5, no.2734.

[32] Collected by at-Tabaraanee in *Al-Kabeer*, vol.3, pp.107-8 and authenticated in *Ahkaamul-Janaa'iz*, pp.104-5.

عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أَمَرَتْ أَنْ يَمُرَّ بِجَنَازَةِ سَعْدِ بْنِ أَبِي وَقَّاصٍ فِي الْمَسْجِدِ فَتُصَلِّيَ عَلَيْهِ فَأَنْكَرَ النَّاسُ ذَلِكَ عَلَيْهَا فَقَالَتْ مَا أَسْرَعَ مَا نَسِيَ النَّاسُ مَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ بْنِ الْبَيْضَاءِ إِلاَّ فِي الْمَسْجِدِ.

‘Abbaad, the son of ‘Abdillaah ibn az-Zubayr, related that ‘Aa’ishah [and the Prophet’s wives][33] requested that the bier of Sa‘d ibn Abee Waqqaas be brought to the masjid so that they could also pray for him. [Those carrying the bier brought it and placed it in front of their apartments[34] and they offered prayer for him. When the people heard about it, they began to criticize them and say that it was *Bid‘ah* (innovation) and that the bier shouldn’t be taken into the masjid. When ‘Aa’ishah heard that,][35] she said, “How quickly people have forgotten that Allaah’s Messenger (ﷺ) only prayed for Suhayl ibn Baydaa [and his brother][36] inside the masjid.”[37]

2. Outside the Masjid

It is however preferable to have a place (*musallaa*) set aside for the funeral prayer outside the masjid as this was the usual practice of the Prophet (ﷺ).

عَنْ أَبِي هُرَيْرَةَ رَضِي اللَّهُ عَنْهُ قَالَ نَعَى لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ يَوْمَ الَّذِي مَاتَ فِيهِ فَقَالَ: ((**اسْتَغْفِرُوا لأَخِيكُمْ**)) وَ صَفَّ بِهِمْ بِالْمُصَلَّى فَكَبَّرَ عَلَيْهِ أَرْبَعًا.

Aboo Hurayrah reported that when Allaah’s Messenger (ﷺ) announced to them the death of the ruler (*najaashee*) of Ethiopia on the day on which he died, he

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[33] This addition is in *Sahih Muslim*, vol.2, pp.460-1, no.2124.

[34] The doors of the apartments of the Prophet’s wives opened into the masjid.

[35] This addition is in *Sahih Muslim*, vol.2, pp.460-1, no.2124.

[36] This addition is in *Sahih Muslim*, vol.2, p.461, no.2125.

[37] Reported by ‘Aa’ishah and collected in *Sahih Muslim*, vol.2, pp.460, no.2123, *Sunan Abu Dawud*, vol.2, p.905, no.3183, *Sunan Ibn-i-Majah*, vol.2, p.404, no.1518, *Muwatta*, pp.108-9, no.534 and *Mishkat Al-Masabih*,, vol.1, p.348.

said: “*Ask forgiveness for your brother,*” and had them line up in rows at the *musallaa* and prayed for him using four *takbeeres.*[38]

عَنْ عَبْدِاللَّهِ بْنِ عُمَرَ رَضِي اللَّهُ عَنْهُمَا أَنَّ الْيَهُودَ جَاءُوا إِلَى النَّبِيِّ ﷺ بِرَجُلٍ مِنْهُمْ وَامْرَأَةٍ زَنَيَا فَأَمَرَ بِهِمَا فَرُجِمَا قَرِيبًا مِنْ مَوْضِعِ الْجَنَائِزِ عِنْدَ الْمَسْجِدِ .

‘Abdullaah ibn ‘Umar also reported that the Jews came to the Prophet (ﷺ) with a man and woman who had committed adultery so he ordered that they be stoned near the place for funeral (prayers) beside the masjid.”[39]

3. Between the Graves

It is forbidden for the *Salaatul-Janaazah* to be performed for the dead between the graves according to the *hadeeth* narrated by Anas ibn Maalik in which he said:

((أَنَّ النَّبِيَّ ﷺ نَهَى أَن يُّصَلِّيَ عَلَى الْجَنَائِزِ بَيْنَ الْقُبُورِ))

“The Prophet (ﷺ) forbade the performance of the *salaah* for the dead in between the graves.”[40]

D. The Method of Prayer

1 **Position of the Imaam:** The Imaam should stand, facing the Qiblah, behind the head of the dead man and behind the middle of the dead woman,.

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[38] *Sahih Al-Bukhari*, vol.2, p.191, no.337, *Sahih Muslim*, vol.2, p.452, no.2077, *Sunan Abu Dawud*, vol.2, p.911, no.3198, *Sunan Ibn-i-Majah*, vol.2, p.412, no.1534, *Mishkat Al-Masabih,* vol.1, p.348 and *Muwatta*, p.107, no.526.

[39] *Sahih Al-Bukhari,* vol.2, pp231-2, no.413.

[40] Collected by at-Tabaraanee and authenticated in *Ahkaamul-Janaa’iz*, p.108, no.72.

عَنْ نَافِعٍ أَبِي غَالِبٍ قَالَ كُنْتُ فِي سِكَّةِ الْمِرْبَدِ فَمَرَّتْ جَنَازَةٌ مَعَهَا نَاسٌ كَثِيرٌ قَالُوا جَنَازَةُ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ فَتَبِعْتُهَا فَإِذَا أَنَا بِرَجُلٍ عَلَيْهِ كِسَاءٌ رَقِيقٌ عَلَى بُرَيْذِينَتِهِ وَعَلَى رَأْسِهِ خِرْقَةٌ تَقِيهِ مِنَ الشَّمْسِ فَقُلْتُ مَنْ هَذَا الدِّهْقَانُ قَالُوا هَذَا أَنَسُ بْنُ مَالِكٍ فَلَمَّا وُضِعَتِ الْجَنَازَةُ قَامَ أَنَسٌ فَصَلَّى عَلَيْهَا وَأَنَا خَلْفَهُ لاَ يَحُولُ بَيْنِي وَبَيْنَهُ شَيْءٌ فَقَامَ عِنْدَ رَأْسِهِ فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ لَمْ يُطِلْ وَلَمْ يُسْرِعْ ثُمَّ ذَهَبَ يَقْعُدُ فَقَالُوا يَا أَبَا حَمْزَةَ الْمَرْأَةُ الأَنْصَارِيَّةُ فَقَرَّبُوهَا وَعَلَيْهَا نَعْشٌ أَخْضَرُ فَقَامَ عِنْدَ عَجِيزَتِهَا فَصَلَّى عَلَيْهَا نَحْوَ صَلاَتِهِ عَلَى الرَّجُلِ ثُمَّ جَلَسَ فَقَالَ الْعَلاَءُ بْنُ زِيَادٍ: يَا أَبَا حَمْزَةَ هَكَذَا كَانَ يَفْعَلُ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْجَنَازَةِ كَصَلاَتِكَ يُكَبِّرُ عَلَيْهَا أَرْبَعًا وَيَقُومُ عِنْدَ رَأْسِ الرَّجُلِ وَعَجِيزَةِ الْمَرْأَةِ قَالَ: نَعَمْ .

Naafi' Aboo Ghaalib said: While I was in *Sikkatul-Mirbad*[41] a bier passed by with a large number of people accompanying it. They informed me that is was the bier of 'Abdullaah ibn 'Umayr, so I followed it. I noticed [among them] a man wearing a thin cloak riding on a mule. He had a piece of cloth on his head to protect himself from the sun. I asked who this important man was and they replied that it was Anas ibn Maalik. When the bier was set down, Anas stood up and led the funeral prayer for him. I was standing immediately behind him with nothing between him and I. He stood near his head and made four *takbeers.* He neither lengthened the prayer nor make it hastily. When he went to sit down, they said to him: O Aboo Hamzah, [here is the bier of] an Ansaree woman. They brought her near to him and there was a green colored *na 'sh* on her bier. He stood opposite her hip[42] and led the funeral prayer in the same way as he done for the dead man. He then sat down. Al-'Alaa ibn Ziyaad[43] asked: "O Aboo Hamzah, did Allaah's Messenger (ﷺ) make the funeral prayer for the dead as you

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[41] *Sikkah* literally means 'a wide street' or 'an even road' in which the houses are in rows on either side, and *mirbad* literally means 'an enclosure for camels, sheep or goats' or 'a place in which dates are put to dry after cutting'(*Arabic-English Lexicon*, vol.1, pp.1010 & 1386). *Sikkatul-Mirbad* was the name of a subdivision in Basrah.

[42] Literally *'ajeezah* means buttocks, backside, posterior.

[43] He was among the most reliable narrators of *hadeeth* among the Taabi'oon from Basrah.

did, using four *takbeers* and standing opposite the head of a man and the hips of a woman? He replied "Yes"[44]

2 Number of *Takbeers:* It is possible to do either four, five, six, seven or nine *takbeers* as all of them are recorded in authentic *hadeeths*.

Four:

عَنْ أَبِي هُرَيْرَةَ رَضِي اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ عَلَيْهِ أَرْبَعَ تَكْبِيرَاتٍ .

Aboo Hurayrah related that the Messenger of Allaah (ﷺ) announced the Najaashee's death on the day on which he died and went out with them to a place designated for large congregational prayers. He arranged them in rows and pronounced **four** *takbeers* during the funeral prayer.[45]

Five:

عَنِ ابْنِ أَبِي لَيْلَى قَالَ كَانَ زَيْدٌ يَعْنِي ابْنَ أَرْقَمَ يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا وَإِنَّهُ كَبَّرَ عَلَى جَنَازَةٍ خَمْسًا فَسَأَلْتُهُ فَقَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا .

'Abdur-Rahmaan ibn Abee Laylaa said, "Zayd ibn Arqam used to make four *takbeers* on our dead, but once he made **five** so we asked him about it. He replied, 'Allaah's Messenger used to do it and I would not give it up for anyone after him, ever.' "[46]

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[44] *Sunan Abu Dawud,* vol.2, pp.907-8, no.3188, *Sunan Ibn-i-Majah,* vol.2, pp.391-2, no.1494 and *Mishkat Al-Masabih*, vol.1, p.352 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, pp.615, no.2735.

[45] *Sahih Al-Bukhari*, vol.2, p.227, no.404, *Sahih Muslim*, vol.2, p.452, no.2077, *Sunan Abu Dawud*, vol.2, p.911, no.3198, *Sunan Ibn-i-Majah,* vol.2, p.412, no.1534, *Mishkat Al-Masabih*, vol.1, p.348 and *Muwatta*, p.107, no.526.

[46] *Sahih Muslim*, vol.2, pp.453-4, no.2089, *Sunan Abu Dawud*, vol.2, pp.908-9, no.3191, *Sunan Ibn-i-Majah,* vol.2, p.397, no.1505 and *Mishkat Al-Masabih*, vol.1, p.348.

Six:

عَنْ عَبْدُ خَيْرٍ قَالَ: كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ عَلَى أَهْلِ بَدْرٍ سِتًّا، وَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ خَمْسًا، وَعَلَى سَائِرِ النَّاسِ أَرْبَعًا.

‘Abd Khayr said, "‘Alee ibn Abee Taalib used to make **six** *takbeers* [when he led funeral prayers] on those who took part in the Battle of Badr, five *takbeers* on the Prophet's companions, and four *takbeers* on the rest of people."[47]

Seven:

عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدٍ أَنَّ عَلِيًّا صَلَّى عَلَى قَتَادَةَ فَكَبَّرَ عَلَيْهِ سَبْعًا، وكَانَ بَدْرِيًّا.

Moosaa, the son of ‘Abdullaah ibn Yazeed, said that ‘Alee ibn Abee Taalib made the funeral prayer using seven *takbeers* for Aboo Qataadah, who was among those who took part in the Battle of Badr. [48]

Nine:

عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّ النَّبِيَّ صَلَّى عَلَى حَمْزَةَ فَكَبَّرَ عَلَيْهِ تِسْعَ تَكْبِيرَاتٍ.

‘Abdullaah ibn az-Zubayr reported that the Prophet (ﷺ) made the funeral prayer for Hamzah using nine *takbeers*.[49]

3 Raising the Hands: It is permissible to either raise one's hands with each *takbeer*, or to do so only for the first *takbeer*.

عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ كَانَ يَرْفَعُ يَدَيْهِ عَلَى الْجَنَازَةِ فِي أَوَّلِ تَكْبِيرَةٍ، ثُمَّ لاَ يَعُودُ.

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[47] Collected by al-Bayhaqee and ad-Daaraqutnee and authenticated in *Ahkaamul-Janaa'iz*, p.113.

[48] Collected by al-Bayhaqee and authenticated in *Ahkaamul-Janaa'iz*, pp.113-4.

[49] Collected by at-Tahaawee and at-Tabaraanee and authenticated in *Ahkaamul-Janaa'iz*, p.114.

Ibn ‘Abbaas reported that Allaah’s Messenger (ﷺ) used to raise his hands for the first *takbeer* in the funeral prayer, then not repeat it.[50]

It was also reported that Ibn ‘Umar used to raise his hands with every *takbeer* of the funeral prayer.[51]

4 Placing the Hands: The right hand should be placed on the left on the chest as in regular prayer since there are no authentic *hadeeths* to indicate otherwise.

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ النَّاسُ يُؤْمَرُونَ أَنْ يَضَعَ الرَّجُلُ الْيَدَ الْيُمْنَى عَلَى ذِرَاعِهِ الْيُسْرَى فِي الصَّلاَةِ قَالَ أَبُو حَازِمٍ لاَ أَعْلَمُهُ إِلاَّ يَنْمِي ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Prophet’s companion, Sahl ibn Sa‘d, “The people were ordered to place their right hands on their left forearms in *salaah*.”[52] Taawoos[53] also said, “Allaah’s Messenger (ﷺ) used to place his right hand on his left and tighten them on his chest when in *salaah*.”[54]

5 Recitation: Immediately after the first *takbeer*, the chapter *al-Faatihah* should be read as this is what is recorded in authentic *hadeeths*.

عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ، قَالَ: لِتَعْلَمُوا أَنَّهَا سُنَّةٌ.

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[50] Collected by ad-Daaraqutnee and authenticated in *Ahkaamul-Janaa’iz*, p.116.

[51] Collected by al-Bayhaqee (4/44) and authenticated in *Ahkaamul-Janaa’iz*, p.117. See also *Sahih Al-Bukhari*, vol.2, p.228, Chapter 55.

[52] *Sahih Al-Bukhari,* vol.1, pp.396-7, no.707 and *Mishkat Al-Masabih*, vol.1, p.161.

[53] Taawoos ibn Keesaan was among the middle level students of the companions of the Prophet (ﷺ).

[54] *Sunan Abu Dawud*, vol.1, p.194, no.758 and authenticated in *Saheeh Sunan Abee Daawood,* vol.1, p.144, no.687.

Talhah, the son of 'Abdullaah ibn 'Awf, said: I prayed the funeral prayer behind Ibn 'Abbaas for a dead person and he recited [aloud] the *Faatihah* and said, "Know that [what I have done] is the *sunnah.*"[55]

The only thing which should be read prior to the *Faatihah* is the "Refuge" and the "*basmalah*".[56]

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمْزِهِ

A'oothu bil-laahi minash-shaytaanir-rajeem min nafakhihi wa nafathih wa hamzihi[I seek refuge in Allaah from the accursed Shaytan, from his pride, his poetry and his madness][57]

There are no *hadeeths* neither authentic nor weak to support the reading of the *Du'aa al-Istiftaah* (the opening *du'aa*: *subhaanakal-laahumma*).

It is also permissible to recite another chapter after reciting *Faatihah.* This is based on another narration of Talhah's statement in which he said:

((صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَجَهَرَ حَتَّى أَسْمَعَنَا فَلَمَّا فَرَغَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقَالَ سُنَّةٌ وَحَقٌّ)).

"I prayed the funeral prayer behind Ibn 'Abbaas and he recited *Faatihah al-Kitaab* and another chapter loudly enough that we heard it. So when he finished I took a hold of his hand and asked him about it. He replied, "I said it loudly in order that you all would know that it was Sunnah and correct."[58]

The recitation should be done quietly based on Aboo Umaamah ibn Sahl's statement:

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[55] *Sahih Al-Bukhari,* vol.2, p.236, no.419 and *Sunan Abu Dawud*, vol.2, p.909, no.3192.

[56] *Sahih Al-Bukhari,* vol.1, p.397, no.710, *Sahih Muslim*, vol.1, p.219, no.786 and *Muwatta*, p.36 no.173.

[57] *Sunan Abu Dawud*, vol.1, p.196, no.763, *Sunan Ibn-i-Majah,* vol.2, p.4, no.808 and *Mishkat Al-Masabih*, vol.1, pp.166-167 and authenticated in *Saheeh Sunan Ibn Maajah,* vol.1, pp.135-6, no.658.

[58] *Sahih Al-Bukhari*, vol.2, p.234 no.419, *Sunan Abu Dawud*, vol.2, p.909, no.3192, *Sunan Ibn-i-Majah,* vol.2, p.392, no.1495 and *Mishkat Al-Masabih*, vol.1, p.348.

((السُّنَّةُ فِي الصَّلاَةِ عَلَى الْجَنَازَةِ أَنْ يَقْرَأَ فِي التَّكْبِيرَةِ الْأُولَى بِأُمِّ الْقُرْآنِ مُخَافَتَةً ثُمَّ يُكَبِّرَ ثَلاَثًا وَالتَّسْلِيمُ عِنْدَ الْآخِرَةِ)).

"The *Sunnah* in *S̲alaatul-Janaazah* is to quietly recite *Umm al-Qur'aan*[59] after the first *takbeer;* to then make three *takbeers* and *tasleem* at the end of the last *takbeer*."[60]

6 Prayer for the Prophet (ﷺ): Immediately after the second *takbeer*, the *s̲alaah* for the Prophet (ﷺ) should be made according to one of the various patterns used in regular *s̲alaah*. Aboo Umaamah in describing the funeral prayer went on to say, "Then the *s̲alaah* for the Prophet (ﷺ) should be made."[61]

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

"***Allaahumma s̲alli 'alaa Muh̲ammadin wa 'alaa aali Muhammad,*** [Oh Allaah, praise Muhammad and his family] ***kamaa s̲allayta 'alaa Ibraaheema wa 'alaa aali Ibraaheem,***[as you have praised Ibraheem and his family.] ***innaka h̲ameedun-majeed.*** [Verily you are the Most Praised and Glorious.] ***Allaahumma baarik 'alaa Muhammadin wa 'alaa aali Muhammad,*** [On Allaah bless Muhammad and his family] ***kamaa baarakta 'alaa Ibraaheema wa 'alaa aali Ibraheem*** [as you have blessed Ibraaheem and his family.] ***innaka h̲ameedun majeed*** [Verily you are the Most Praised and Glorious.][62]

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[59] *Ummul-Qur'aan* is among the names of the first chapter.

[60] *S̲ah̲eeh̲ Sunan an-Nasaa'ee* vol.2, p.428, no.1880.

[61] Collected by an-Nasaa'ee (Saheeh) See the last reference and also *Ah̲kaamul-Janaa'iz,*

[62] *Sahih Al-Bukhari*, vol.4, p.385, no.589, *Sahih Muslim,* vol.1, p.224, no.807, *Sunan Abu Dawud*, vol.1, p.249, no. 971, *Sunan Ibn-i-Majah,* vol.2, pp.54-5, no.904 and *Mishkat Al-Masabih*, vol.1, p.188.

7 ***Du'aa* for the Dead:** After each of the remaining two or more *takbeers*, sincere prayers should be made for the dead, their relatives and the living. No, Qur'aan should be recited following these remaining *takbeers*. Aboo Hurayrah reported that the Prophet (ﷺ) said,

((إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَا)).

"*When you make funeral prayers for the dead, make sincere du'aa for them.*"[63]

The following are some authentic *du'aas* any of which could be said after the third and fourth *takbeers* :

1ـ اللَّهُمَّ اغفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلاً خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ أَوْ مِنْ عَذَابِ النَّارِ

1. *Allaahum-maghfir lahu war hamhu 'aafihee wa'fu 'anhu wa akrim nuzulahu wa wassi' madkhalah,* [Oh Allaah forgive him, have mercy on him, make him well, overlook his faults, make his place of rest a noble place and expand (the door of)his entrance (into paradise);] *waghsil-hu bil-maa wath-thalj wal-barad wa naqqihu minal-khataayaa kamaa yunnaqath-thawbul-abyadu minad-danas* [wash him with water, snow and hail and purify him of his sins the way a white cloth is purified of dirt,] *wa abdilhu daaran khayran min daarih wa ahlah khayran min ablih wa zawjan khayran min zawjih* [replace his home with a better home, his family with a better family and his wife with a better wife;] *wa ad-khilhul-jan-nah wa a'oothu-hu min 'athaabil-qabr wa min 'athaabin-naar.* [put him in Paradise and give him refuge from the punishment of the grave and the fire.][64]

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[63] *Sunan Abu Dawud*, vol.2, p.909, no.3193, *Sunan Ibn-i-Majah,* vol.2, p.393, no.1497, *Mishkat Al-Masabih*, vol.1, p.351 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, pp.616-7, no.2740.

[64] Reported by Aboo Hurayrah in *Sahih Muslim,* vol.2, pp.456-7, nos. 2104 & 2106, *Sunan Ibn-i-Majah,* vol.2, pp.394-5, no.1500 and *Mishkat Al-Masabih*, vol.1, p.348.

2ــ اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا وَشَاهِدِنَا وَغَائِبِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِيمَانِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِسْلَامِ اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تُضِلَّنَا بَعْدَهُ .

2. *Allaahummagh-fir li<u>h</u>ayyinaa wa mayyitinaa wa shaahidinaa wa ghaa'ibinaa wa <u>s</u>agheerinaa wa kabeerinaa wa <u>th</u>akarinaa wa un-thaanaa*. [Oh Allaah forgive our living and our dead, those of us who are present and those of us who are absent, our young ones and our elder ones, our males and our females.] *Allaahumma man a<u>h</u>-yaytahu min-naa fa a<u>h</u>-yihee 'alal Islaam wa man tawaffayatahu min-naa fa tawaffahu 'alal Eemaan*. [Oh Allaah, whoever from among us that you keep living, keep him living in Islaam and whoever among us that you cause to die, take his life in a state of Eemaan.] *Allaahumma laa ta<u>h</u>-rimnaa ajrahu wa laa tu<u>d</u>illanaa ba'dah*. [Oh Allaah do not deprive us of his reward and do not misguide us after him.][65]

3ــ ((أَللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ إِحْتَاجَ إِلَى رَحْمَتِكَ وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ كَانَ مُحْسِنًا فَزِدْهُ فِي حَسَنَاتِهِ وَ إِنْ كَانَ مُسِيْئًا فَتَجَاوَزْ عَنْهُ))

3. *Allaahumma 'abduka wabnu ummatik i<u>h</u>taaja ilaa ra<u>h</u>matik wa anta ghaneeyun an a<u>th</u>aabih* [Oh Allaah, a slave of yours and a son of your nation needs your mercy and you have no need for his punishment.] *in kaana mu<u>h</u>sinan fazid-hu fee <u>h</u>asanaatih* [If he was good, increase his good deeds] *wa in kaana musee'an fatajaawaz 'anh* [and if he was bad, overlook them.][66]

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[65] Reported by Aboo Hurayrah in *Sunan Abu Dawud*, vol.2, pp.909-10, no.3195, *Sunan Ibn-i-Majah*, vol.2, p.393, no.1498 and *Mishkat Al-Masabih*, vol.1, pp.351-2.

[66] Reported by Yazeed ibn Rukaanah and collected by al-<u>H</u>aakim and Maalik (*Muwatta*, pp.107-8, no.529) and authenticated in *A<u>h</u>kaamul-Janaa'iz*, p.125.

8 ***Tasleem***[67] **:**There are two ways by which the *tasleems* to close the *s̲alaah* may be given:

a) Either by saying: *As-salaamu 'alaykum wa rah̲matullaah* [May Allaah's peace and mercy be upon you] to the right side only, as in Aboo Hurayrah's *h̲adeeth* :

((أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى جَنَازَةٍ فَكَبَّرَ عَلَيْهَا أَرْبَعًا، وَسَلَّمَ تَسْلِيْمَةً وَاحِدَةً))

"*Allaah's Messenger made the funeral prayer by doing four takbeers and one tasleem.*"[68]

b) Or by saying: *As-salaamu 'alaykum wa rah̲matullaah* to both sides, as in Ibn Mas'ood's *h̲adeeth*:

((ثَلاَثُ خِلاَلٍ كَانَ رَسُو لُ اللَّهِ ﷺ يَفْعَلُهُنَّ تَرَكَهُنَّ النَّاسُ، إِحْدَاهُنَّ التَّسْلِيمُ عَلَى الْجَنَازَةِ مِثْلَ التَّسْلِيمِ فِي الصَّلاَةِ))

"There are three things which Allaah's Messenger (ﷺ) used to do and which people have neglected: One of them is making *tasleem* in the funeral prayer like the *tasleem* in (regular) *s̲alaah....*"[69]

9 **Forbidden Times:** There are three times in the day when *S̲alaatul-Janaazah* or any other *s̲alaah* is strictly forbidden except in the case of an emergency. These are the times during which the sun worshippers used to perform their rites of worship. Thus, these became forbidden times in order to avoid any resemblance to them and to prevent non-Muslims from thinking that Muslims might also be worshipping the sun.

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[67] The act of completing the formal prayer by giving greetings of *salaam* [peace] is known as *tasleem*.

[68] Collected by al-Bayhaqee, ad-Daaraqutnee and al-H̲aakim and authenticated in *Ah̲kaamul-Janaa'iz*, p.128, no.85.

[69] Collected by al-Bayhaqee and at̲-T̲abaraanee and authenticated in *Ah̲kaamul-Janaa'iz*, p.127, no.83.

عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: ثَلاَثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ أَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ .

‘Uqbah ibn ‘Aamir said, “There are three times in which the Messenger of Allaah (ﷺ) used to forbid us from making *salaah* or burying our dead:

1. When the sun is rising until it is clear of the horizon.
2. When it stands in the middle of the sky until it declines.
3. When it begins to set until it disappears.” [70]

[70] *Sahih Muslim*, vol.2, p.395, no.1811, vol.2, p.906 no.3186, *Sunan Ibn-i-Majah*, vol.2, p.405, no.1519 and *Mishkat Al-Masabih*, vol.1, p.213.

CHAPTER FIVE: THE BURIAL

Injunctions Regarding Burial

1 **Everyone Buried:** Muslims are obliged to bury everone who dies in areas under their jurisdiction.

عَنْ عَلِيٍّ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ، قَالَ: ((**اذْهَبْ فَوَارِ أَبَاكَ، ثُمَّ لاَ تُحَدِّثَنَّ شَيْئًا حَتَّى تَأْتِيَنِي**)) فَذَهَبْتُ فَوَارَيْتُهُ، وَجِئْتُهُ فَأَمَرَنِي فَاغْتَسَلْتُ وَدَعَا لِي .

‘Alee said: I told the Prophet (ﷺ) : Verily, your old misguided uncle, has died. He said, “*Go and bury your father, then don’t say anything until you come back to me.*” So I went and buried him and came back to the Prophet (ﷺ). He then instructed me to take a bath, which I did, and he prayed for me.[1]

2 **Muslims Buried Separately:** Muslims should not be buried besides non-Muslims, nor non-Muslims beside Muslims. Each should have their own separate graveyard.

عَنْ بَشِيرٍ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: بَيْنَمَا أَنَا أُمَاشِي رَسُولَ اللَّهِ ﷺ ، مَرَّ بِقُبُورِ الْمُشْرِكِينَ فَقَالَ: ((**لَقَدْ سَبَقَ هَؤُلاَءِ خَيْرًا كَثِيرًا**)) ثَلاَثًا. ثُمَّ مَرَّ بِقُبُورِ الْمُسْلِمِينَ فَقَالَ: ((**لَقَدْ أَدْرَكَ هَؤُلاَءِ خَيْرًا كَثِيرًا**)).

Basheer,[2] the freed slave of Allaah’s Messenger (ﷺ) said: While I was walking with the Messenger of Allaah (ﷺ), he passed by the graves of the pagans and said

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[1] *Sunan Abu Dawud,* vol.2, p.914, no.3208 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p.619, no.2753.

[2] The narration explained that his pre-Islamic name was Zahm ibn Ma‘bad and that when the Prophet (ﷺ) had asked him his name, he renamed him ‘Basheer’.

three times, "*They preceded a time of abundant good.*" Then he passed by the graves of the Muslims and said, "*They got abundant good.*"[3]

3 Burial in the Graveyard: It was the Prophet's *sunnah* to bury the dead in the graveyard of Madeenah, known as *al-Baqee'.*

عَنْ عَائِشَةَ قَالَتْ رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْبَقِيعِ فَوَجَدَنِي وَأَنَا أَجِدُ صُدَاعًا فِي رَأْسِي وَأَنَا أَقُولُ وَا رَأْسَاهُ فَقَالَ: ((**بَلْ أَنَا يَا عَائِشَةُ وَا رَأْسَاهُ**)).

'Aa'ishah reported that when the Prophet (ﷺ) returned from <u>a funeral at al-Baqee',</u> she was suffering from a headache and said, "Oh my head." The Prophet (ﷺ) replied, "*No, it is I who is in pain from whatever hurts you.*"[4]

It was also the unanimous practice of the earlier generations of righteous Muslims scholars and their students.

The burial of the Prophet in his home was an exception based on his own indirect instructions.

عَنْ عَائِشَةَ قَالَتْ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ اخْتَلَفُوا فِي دَفْنِه، فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا مَا نَسِيتُهُ قَالَ: ((**مَا قَبَضَ اللَّهُ نَبِيًا إِلاَّ فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيْهِ**)) فَدَفَنُوهُ فِي مَوْضِعِ فِرَاشِه.

'Aa'ishah said: When Allaah's Messenger (ﷺ) died they differed concerning his burial. Aboo Bakr said: I heard the Messenger of Allaah (ﷺ) say, "*Allaah only takes a prophet in the place where he likes to be buried.*" So they buried him where his bed was.[5]

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[3] *Sunan Abu Dawud,* vol.2, pp.917-8, no.3224 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Abee Daawood,* vol.2, p.622, no.2767.

[4] Collected by Ibn Maajah (*Sunan Ibn-i-Majah,* vol.2, p.376, no.1465), A<u>h</u>mad and ad-Daarimee and *Mishkat Al-Masabih,* vol.2, p.1308 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Ibn Maajah,* vol.1, p.247, no.1197.

[5] *Sunan Ibn-i-Majah,* vol.2, pp.467-70, no.1627 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan at-Tirmi<u>th</u>ee,* vol.1, p.298, no.812.

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: ((اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا)).

Ibn 'Umar related that the Prophet (ﷺ) said, "*Make some of your prayers in your homes and don't make your homes graves.*"[6]

4 Depth of the Grave: The grave should be dug deep and wide, and well prepared.

عَنِ هِشَامِ بْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : ((احْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا)).

Hishaam ibn 'Aamir reported that Allaah's Messenger (ﷺ) said, "*Dig the grave deep, make it spacious and prepare it well.*"[7]

5 Form of the Grave: The grave may be dug straight down (*shaq*) with a burial chamber in the middle or with a niche (*la<u>h</u>d*) to create the burial chamber on the side. However, in both cases a burial chamber is created from the earth, and sealed with bricks of unbaked clay.[8] Both methods were in practice in the time of the Prophet (ﷺ).

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا تُوُفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ بِالْمَدِينَةِ رَجُلٌ يَلْحَدُ وَآخَرُ يَضْرَحُ فَقَالُوا نَسْتَخِيرُ رَبَّنَا وَنَبْعَثُ إِلَيْهِمَا فَأَيُّهُمَا سُبِقَ تَرَكْنَاهُ فَأُرْسِلَ إِلَيْهِمَا فَسَبَقَ صَاحِبُ اللَّحْدِ فَلَحَدُوا لِلنَّبِيِّ .

Anas ibn Maalik said, "When the Prophet (ﷺ) died, there was a man in Madeenah who used to prepare a niched-grave and another who used to dig a straight-grave. They said: We asked our Lord for the best, and sent for both of them on the basis

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[6] *Sahih Al-Bukhari,* vol.2, p.156, no.280.

[7] *Sunan Ibn-i-Majah,* vol.2, p.425, no.1560 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Ibn Maajah,* vol.1, p.260, no.1266.

[8] See *Sahih Muslim,* vol.2, pp.458-9, no.2112.

that whoever came last would not be chosen. The one who made niched-graves came first, so they made a niched-grave for the Prophet."[9]

However, the Prophet (ﷺ) favored the *lahd* style.

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : ((اللَّحْدُ لَنَا، وَالشَّقُّ لِغَيْرِنَا)).

Ibn 'Abbaas related that Allaah's Messenger (ﷺ) said, "*The niched-grave is for us, and the straight-grave is for others.*"[10]

6 Number of Bodies in a Grave: Two or more bodies may be buried together in the same grave. This may be due to the large number of dead resulting from a natural calamity or plague, or the dead may be from the same family.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ وَالثَّلاَثَةِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمْ قَدَّمَهُ فِي اللَّحْدِ وَقَالَ : ((**أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ.**)) وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسَّلُوا.

Jaabir ibn 'Abdillaah related that Allaah's Messenger (ﷺ) used to put two or three men who were killed during the battle of Uhud in a single shroud and ask, "*Who among them knew the most Qur'aan?*" If one was pointed out, he would be placed first in the grave. He would say, "*I am a witness for these men,*" and instruct that they be buried without removing the blood from their bodies. He also did not pray the funeral prayer for them nor wash them.[11]

Injunctions Concerning Placing the Body in the Grave:

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[9] *Sunan Ibn-i-Majah,* vol.2, p.423, no.1557 and authenticated in *Saheeh Sunan Ibn Maajah,* vol.1, pp.259-60, no.1264.

[10] *Sunan Abu Dawud,* vol.2, p.912, no.3202 and *Sunan Ibn-i-Majah,* vol.2, pp.421-2, no.1554 and authenticated in *Saheeh Sunan Ibn Maajah,* vol.1, p.259, no.1261.

[11] *Sunan Ibn-i-Majah*, vol.2, p.403, no.1514 and *Sunan Abu Dawud*, vol.2, p.893, no.3132.

1 **Men and not women:** It is preferable that only men should be responsible for placing the dead body inside the grave, even if the dead person is a woman. This is due to the fact that it has been the custom among Muslims from the time of the Prophet (ﷺ) until today. The process requires a certain amount of strength and men are generally stronger than women. Furthermore, if women took the responsibility, their effort to place the body in the grave would likely lead to the exposure of some parts of their bodies during the process.

2 **Near Relatives:** The blood relatives of the dead have more right to place the body in the grave based on the general meaning of the following Qur'anic verse:

{ **وَأُوْلُواْ ٱلأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللهِ** }

"Blood relatives have more right to one another in Allaah's scripture."[12]

عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى قَالَ: صَلَّيْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ بِالْمَدِينَةِ، فَكَبَّرَ أَرْبَعًا ثُمَّ أَرْسَلَ إِلَى أَزْوَاجِ النَّبِيِّ ﷺ : مَنْ يَأْمُرْنَ أَنْ يُدْخِلَهَا الْقَبْرَ؟ قَالَ: وَكَانَ يُعْجِبُهُ أَنْ يَكُونَ هُوَ الَّذِي يَلِي ذَلِكَ، فَأَرْسَلْنَ إِلَيْهِ: اُنْظُرْ مَنْ كَانَ يَرَاهَا فِي حَالِ حَيَاتِهَا فَلْيَكُنْ هُوَ الَّذِي يُدْخِلُهَا الْقَبْرَ، فَقَالَ عُمَرُ: صَدَقْتُنَّ)).

'Abdur-Rahmaan ibn Abzaa said: I prayed the funeral prayer for Zaynab bint Jahsh[13] in Madeenah along with 'Umar ibn al-Khattaab and he made four *takbeers*. Then he sent a message to the wives of the Prophet (ﷺ) asking who did they instruct should put her body in the grave. It would have pleased him to have been the one who would be responsible for that. They sent back the reply: Find

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[12] Chapter al-Anfaal (8):75.

[13] One of the wives of the Prophet (ﷺ) who was also his cousin.

the one who was permitted to see her while she was alive[14] and let him be the one to put her in her grave. ‘Umar replied: They spoke the truth.[15]

The Husband is permitted to place his wife in the grave on condition that he did not have sexual relations with his wife the previous night.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِي اللَّهُ عَنْهُ قَالَ شَهِدْنَا بِنْتَ رَسُولِ اللَّهِ ﷺ قَالَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ عَلَى الْقَبْرِ فَرَأَيْتُ عَيْنَيْهِ تَدْمَعَانِ فَقَالَ: ((**هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ ؟**)) فَقَالَ أَبُو طَلْحَةَ أَنَا قَالَ ((**فَانْزِلْ فِي قَبْرِهَا**)) فَنَزَلَ فِي قَبْرِهَا وَقَبَرَهَا.

Anas ibn Maalik said: We were in the funeral procession of the Messenger of Allaah’s daughter, [Ruqayyah], and Allaah’s Messenger (ﷺ) was sitting near the grave and I saw his eyes full of tears. He said, “*Is there anyone among you who did not have sexual relations with his wife last night?*” Aboo Talhah[16] replied that he had not, so Allaah’s Messenger (ﷺ) told him to get down in her grave and bury her, which he did.[17] [And ‘Uthmaan ibn ‘Affaan[18] did not enter her grave.][19]

3 Feet First: It is preferable that the body be placed in the niche feet first. This was the recorded way of the Prophet (ﷺ).

عَنِ أَبِي إِسْحَاقَ قَالَ: أَوْصَى الْحَارِثُ أَنْ يُصَلِّيَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ يَزِيدٍ، فَصَلَّى عَلَيْهِ ثُمَّ أَدْخَلَهُ الْقَبْرَ مِنْ قِبَلِ رِجْلَيْ الْقَبْرِ وَقَالَ: هَذَا مِنَ السُّنَّةِ.

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[14] The only males who were permitted to see the wives of the Prophet (ﷺ) were their immediate blood relatives (*mahaarim*).

[15] Collected by at-Tahaawee and al-Bayhaqee (3/35) and authenticated in *Ahkaamul-Janaa’iz*, p.148.

[16] Talhah was not a close blood relative of the Prophet (ﷺ) or his daughter.

[17] *Sahih Al-Bukhari*, vol.2, p.238, no.426.

[18] Ruqayyah’s husband.

[19] Collected in *Musnad Ahmad*, vol.3, p.229 and authenticated in *Ahkaamul-Janaa’iz*, p.149.

Aboo Is<u>h</u>aaq said: Al-Haarith left a will that ‘Abdullaah ibn Yazeed should lead his funeral prayer. So he led his prayer, then placed him in his grave feet first and said, “This is from the *sunnah.*”[20]

4 **On the Right Side:** It has been Muslim custom, from the time of the Prophet (ﷺ) until today, to place the body in the grave on its right side with the face of the dead person facing the *Qiblah* (Makkah).

5 **Du‘aa:** At the time of inserting the body in the grave, those handling the procedure are recommended to make one of the following short prayers:

عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا وَضَعَ الْمَيِّتَ فِي الْقَبْرِ قَالَ: ((**بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ**)).

Ibn ‘Umar said: Whenever the Prophet (ﷺ) placed a dead person in his grave, he would say, “*In the name of Allaah, and according to the way (**sunnah**) of the Messenger of Allaah.*”[21]

عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَدْخَلَ الْمَيِّتَ الْقَبْرَ، قَالَ: ((**بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ**)).

Ibn ‘Umar said: Whenever the Prophet (ﷺ) placed a dead person in his grave, he would say, “*In the name of Allaah, and according to the religion of the Messenger of Allaah.*”[22]

قَالَ هِشَامُ : ((**بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ**)).

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[20] *Sunan Abu Dawud,* vol.2, p.913, no.3205 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Abee Daawood,* vol.2, p.619, no.2754.

[21] *Sunan Ibn-i-Majah,* vol.2, pp.419-20, no.1150 and *Sunan Abu Dawud,* vol.2, p.913, no.3207 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Abee Daawood,* vol.2, p.619, no.2752.

[22] *Sunan Ibn-i-Majah,* vol.2, pp.419-20, no.1150 and authenticated in *<u>S</u>a<u>h</u>ee<u>h</u> Sunan Ibn Maajah,* vol.1, p.259, no.1260.

Hishaam said: Whenever the Prophet (ﷺ) placed a dead person in his grave, he would say, "*In the name of Allaah, in the path of Allaah and according to the religion of the Messenger of Allaah.*"[23]

6 Throwing Dirt on the Grave: It is recommended for those near the grave to throw three double-handfuls of dirt after the burial chamber has been sealed.

عَنِ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى جَنَازَةٍ ثُمَّ أَتَى قَبْرَ الْمَيِّتِ فَحَثَى عَلَيْهِ مِنْ قِبَلِ رَأْسِهِ ثَلاَثًا.

Aboo Hurayrah narrated that Allaah's Messenger (ﷺ) lead funeral prayers then went to the dead man's grave and threw three handfuls of dirt in his grave opposite his head.[24]

After Burial

1 Raising the Grave: It is recommended that the grave be slightly raised, no more than a palm's width, so as to be higher than the surrounding ground. This is in order that it be distinguishable and not disrespected.

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أُلْحِدَ لَهُ لَحْدٌ، وَنُصِبَ عَلَيْهِ اللَّبِنُ نَصْبًا، وَرُفِعَ قَبْرُهُ مِنَ الْأَرْضِ نَحْوًا مِنْ شِبْرٍ.

Jaabir related that a *lahd* was dug in the Prophet's grave and earthen bricks of earth was placed over it, and his grave was raised above the ground by approximately a palm's width.[25]

It is also preferable that the raised portion be rounded.

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[23] *Sunan Ibn-i-Majah,* vol.2, pp.419-20, no.1150 and authenticated in *Saheeh Sunan Ibn Maajah,* vol.1, p.259, no.1260.

[24] *Sunan Ibn-i-Majah,* vol.2, p.427, no.1565 and authenticated in *Saheeh Sunan Ibn Maajah,* vol.1, p.261, no.1271.

[25] Collected by Ibn Hibbaan and al-Bayhaqee and authenticated in *Ahkaamul-Janaa'iz,* p.153.

عَنْ سُفْيَانَ التَّمَّارِ : رَأَيْتُ قَبْرَ النَّبِيِّ ﷺ وَقَبْرَ أَبِي بَكْرٍ وَعُمَرَ مُسَنَّمًا.

Sufyaan at-Tammaar said: I saw the graves of the Prophet, Aboo Bakr and ‘Umar and they were rounded.[26]

2 Marking the Grave: Placing a stone or something similar to identify the location of the grave is also from the *sunnah.* The marker will help people later locate the grave in order to bury other family members in the same vacinity.

عَنِ الْمُطَّلِبِ قَالَ لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ أُخْرِجَ بِجَنَازَتِهِ فَدُفِنَ فَأَمَرَ النَّبِيُّ ﷺ رَجُلاً أَنْ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ فَقَامَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ وَحَسَرَ عَنْ ذِرَاعَيْهِ [قَالَ كَثِيرٌ قَالَ الْمُطَّلِبُ قَالَ الَّذِي يُخْبِرُنِي ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ ذِرَاعَيْ رَسُولِ اللَّهِ ﷺ حِينَ حَسَرَ عَنْهُمَا] ثُمَّ حَمَلَهَا فَوَضَعَهَاعِنْدَ رَأْسِهِ وَقَالَ: ((**أَتَعَلَّمُ بِهَا قَبْرَ أَخِي وَأَدْفِنُ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي)).**

Al-Muttalib[27] said: When ‘Uthmaan ibn Math‘oon died, he was carried out on his bier and buried. The Prophet (ﷺ) requested a man to bring him a rock, but he was unable to lift it; so the Messenger of Allaah (ﷺ) went to it and rolled up his sleeves. [The one who told me about Allaah’s Messenger (ﷺ) said: It is as though I can still see the whiteness of Allaah’s Messenger’s forearms when he rolled up his sleeves.] He then carried the stone, placed it near the head of the grave and said: “*I am marking my brother’s*[28] *grave with it, and I shall bury beside him those of my family who die.*”[29]

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[26] *Sahih Al-Bukhari,* vol.2, p.267, no.473. The addition of the graves of Aboo Bakr and ‘Umar is from Ibn Abee Shaybah’s narration.

[27] Al-Muttalib ibn Abee Widaa‘ah was a well known companion of the Prophet (ﷺ) who accepted Islaam with the conquest of Makkah.

[28] ‘Uthmaan was the foster-brother of the Prophet (ﷺ).

[29] *Sunan Abu Dawud,* vol.2, pp.912-3, no.3200 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p.618, no.2745.

3 **Structures over Graves:** The building of any kind of structures over graves is strictly prohibited.

عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَصَّصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُبْنَى عَلَيْهِ.

Jaabir related that Allaah's Messenger forbade the plastering of graves, or that they be sat upon, or that any structure be built over them[30] [or that anything be written on them][31].

4 **Du'aa:** On the completion of the burial, it is recommended that those present at the grave-site offer prayers on behalf of the deceased:

عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ:((**اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُوا لَهُ بِالتَّثْبِيتِ فَإِنَّهُ الآنَ يُسْأَلُ**)).

'Uthmaan ibn 'Affaan said: Whenever the Prophet (ﷺ) finished burying person, he would stand at the grave and say, "*Ask forgiveness for your brother, and pray for his steadfastness, for he is now being questioned.*"[32]

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[30] *Sahih Muslim*, vol.2, p.459, no.2116 and *Sunan Abu Dawud*, vol.2, p.216, no.3219.

[31] *Sunan Abu Dawud*, vol.2, pp.216-7, no. 3220 and authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.621, no.2763.

[32] *Sunan Abu Dawud*, vol.2, p.915, no.3215 and authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.620, no.2758.

CHAPTER SIX: BENEFITTING THE DEAD

The Qur'aan established two general principles concerning the reward and punishment for deeds:

1)Each human will only be benefitted or harmed by the deeds which he or she actually did.

{ وَأَنْ لَيْسَ لِلإِنْسَانِ إِلاَّ مَا سَعَى }

"That humans will only have the result of their actions."[1]

2) No human can carry the sin of another.

{ أَلاَّ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى }

"That no one bearing sins can carry the sins of others."[2]

Consequently, when a person dies, the opportunity for that person to do good ends with the person's death. However, the chance to harvest good from deeds which were done prior to death remains.

1 **Du'aa:** The prayers of other Muslims on behalf of the dead will benefit the dead. In chapter al-Hashr (59):10, Allaah praises the believers who pray for those who have passed away before their time.

[1] Soorah an-Najm, (53):39.

[2] Soorah an-Najm, (53):38.

{ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلاَ تَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ }

"And those who came after them say: Our Lord, forgive us and our brothers who preceded us in faith, and do not put in our hearts any hatred against the believers. Our Lord, You are indeed full of kindness, Most Merciful."

Furthermore, the funeral prayer itself consists mostly of prayers for the dead.

عَنْ صَفْوَانَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ وَكَانَتْ تَحْتَهُ الدَّرْدَاءُ قَالَ قَدِمْتُ الشَّامَ فَأَتَيْتُ أَبَا الدَّرْدَاءِ فِي مَنْزِلِهِ فَلَمْ أَجِدْهُ وَوَجَدْتُ أُمَّ الدَّرْدَاءِ فَقَالَتْ أَتُرِيدُ الْحَجَّ الْعَامَ فَقُلْتُ نَعَمْ قَالَتْ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ : ((**دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ آمِينَ وَلَكَ بِمِثْلٍ**)) قَالَ فَخَرَجْتُ إِلَى السُّوقِ فَلَقِيتُ أَبَا الدَّرْدَاءِ فَقَالَ لِي مِثْلَ ذَلِكَ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ.

Safwaan[3] said: I visited Abud-Dardaa's home in Syria, but did not find him there. Ummud-Dardaa asked [me]: Are you going to make Hajj this year? I said yes and she said: Pray to Allaah for good for us, for the Prophet (ﷺ) said: "*The prayer of a Muslim for his brother Muslim in his absence will be answered. There is an assigned angel near his head who says: 'Amen and may the same be for you,' as long as he prays for the good of his brother.*" I left and went to the market place where I met Abud-Dardaa and he related from the Prophet (ﷺ) the same as that.[4]

2 Fasting: Fasts which the dead person missed may be done on their behalf by their close relatives. The fasts may be from Ramadaan or from oaths (*nathar*).

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[3] The narrator mentioned that Safwaan ibn 'Abdillaah ibn Safwaan was previously to Ummud-Dardaa.

[4] *Sahih Muslim*, vol.4, p.1429, no.6590.

عَنْ عَائِشَةَ رَضِي اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((**مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ**)).

'Aa'ishah quoted Allaah's Messenger as saying, "*Whoever died owing fasts, his guardian should fast on his behalf.*"[5]

عَنِ ابْنِ عَبَّاسٍ قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ أَفَأَقْضِيْهِ عَنْهَا؟ قَالَ: ((**نَعَمْ، فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى**)).

Ibn 'Abbaas said: A man came to the Prophet and asked: O Messenger of Allaah, my mother died owing one month of fasting. Should I do it for her? He replied, "*Yes, Allaah's debts have more right to be paid.*"[6] In another narration a woman asked about her debt of fasting and got the same reply.

3 Paying Financial Debts: Anyone may cover the debts of a dead person, whether they are relatives or not. Furthermore, the payment of outstanding debts can benefit the dead by releaving them of some of the punishment which was due to their negligence in repaying them.

عَنْ جَابِرٍ قَالَ تُوُفِّيَ رَجُلٌ فَغَسَّلْنَاهُ وَحَنَّطْنَاهُ وَكَفَّنَّاهُ ثُمَّ أَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَيْهِ فَقُلْنَا تُصَلِّي عَلَيْهِ فَخَطَا خُطًى ثُمَّ قَالَ أَعَلَيْهِ دَيْنٌ قُلْنَا دِينَارَانِ فَانْصَرَفَ فَتَحَمَّلَهُمَا أَبُو قَتَادَةَ فَأَتَيْنَاهُ فَقَالَ أَبُو قَتَادَةَ الدِّينَارَانِ عَلَيَّ فَقَالَ رَسُولُ اللَّهِ ﷺ : ((**أُحِقَّ الْغَرِيمُ وَبَرِئَ مِنْهُمَا الْمَيِّتُ**)) قَالَ : نَعَمْ فَصَلَّى عَلَيْهِ ثُمَّ قَالَ بَعْدَ ذَلِكَ بِيَوْمٍ : ((**مَا فَعَلَ الدِّينَارَانِ ؟**)) فَقَالَ إِنَّمَا مَاتَ أَمْسِ قَالَ فَعَادَ إِلَيْهِ مِنَ الْغَدِ فَقَالَ لَقَدْ قَضَيْتُهُمَا فَقَالَ رَسُولُ اللَّهِ ﷺ ((**الآنَ بَرَدَتْ عَلَيْهِ جِلْدُهُ**)).

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[5] *Sahih Al-Bukhari,* vol.3, p.99, no.173 and *Sahih Muslim,* vol.2, p.556, no.2553.

[6] *Sahih Al-Bukhari,* vol.3, p.99, no.174 and *Sahih Muslim,* vol.2, p.556, no.2554.

Jaabir said: A man died and we washed him, perfumed him and shrouded him, then we brought him to Allaah's Messenger (ﷺ) to lead the funeral prayer for him. We said: Could you pray for him? He took a step forward then asked, "*Does he have any outstanding debts?*" We answered: Two deenaars. [He said: "*Make the funeral prayer for your companion,*" and][7] he began to leave. Aboo Qataadah took responsibility for [paying] them saying: The two deenaars are my responsibility. Allaah's Messenger (ﷺ) said: "*Will the creditor been taken care of and the dead person is no longer responsible for them?*" He replied: Yes. So the Prophet (ﷺ) led the funeral prayer for him. One day later he asked [Aboo Qataadah], "*What was done about the two deenaars?*" He replied: He only died yesterday! The following day he returned to the Prophet (ﷺ) and said: I have paid them off. The Messenger of Allaah (ﷺ) said, "*Now his skin has become cool.*"[8]

4 The Charity of Children: Parents will benefit from whatever righteous deeds their children do, without decreasing the reward of their children's good deeds. A righteous child is considered to be a part of the parent's earnings.

عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَمَّتِهِ أَنَّهَا سَأَلَتْ عَائِشَةَ رَضِي اللَّهُ عَنْهَا فِي حِجْرِي يَتِيمٌ أَفَآكُلُ مِنْ مَالِهِ فَقَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ **((إِنَّ مِنْ أَطْيَبِ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَوَلَدُهُ مِنْ كَسْبِهِ)).**

'Umaarah ibn 'Umayr's aunt asked 'Aa'ishah: I have an orphan under my guardianship. May I consume some of his wealth? She replied that she had heard Allaah's Messenger (ﷺ) say, "*Among the most pleasant a man consumes is what comes from his own earnings, and his child is from his earnings.*"[9]

عَنْ عَائِشَةَ رَضِي اللَّهُ عَنْهَا أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا وَأَظُنُّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا قَالَ: **((نَعَمْ)).**

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[7] This addition can be found in another narration of this *hadeeth*.

[8] *Musnad Ahmad,* vol.3, p.330 and authenticated in *Ahkaamul-Janaa'iz,* p.16.

[9] *Sunan Abu Dawud,* vol.2, p.1002, no.3521 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p.674, no.3013.

‘Aa’ishah related that a man asked the Prophet (ﷺ) : My mother died suddenly and I think that if she had spoken [before dying], she would have given something in charity. If I give charity on her behalf, will she get the reward? He replied: “*Yes.*”[10]

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : ((إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ)).

Aboo Hurayrah quoted the Messenger of Allaah (ﷺ) as saying, “*When a man dies, his acts come to an end, except in three cases: an on-going charity, knowledge from which people continue to benefit, and a righteous child who prays for him.*”[11]

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[10] *Sahih Al-Bukhari,* vol.2, p.266, no.470, *Sahih Muslim,* vol.3, p.866, no.4002 and *Sunan Abu Dawud,* vol.2, p.812, no.2875.

[11] *Sahih Muslim,* vol.3, p.867, no.4005 and *Sunan Abu Dawud,* vol.2, p.812, no.2874.

CHAPTER SEVEN: VISITING THE GRAVES

Visiting the graves of those who died is recommended in Islaam in order to help the living reflect on the shortness of this life and the closeness of the next. In the Makkan period when Islaam was first being spread, visiting graveyards was prohibited. Later on the Prophet (ﷺ) later permitted it.

عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : ((نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنَّ فِي زِيَارَتِهَا تَذْكِرَةً))

Buraydah related that Allaah's Messenger (ﷺ) said, "*I forbade you from visiting graves, but you may now visit them, for in visiting them there is a reminder of death. [So whoever wishes to visit may do so, but don't say anything false]*[1]."[2]

Imaam an-Nawawee stated that "The prohibition was due to their closeness to the pre-Islamic period of ignorance, which could have led them to make inappropriate statements at the graves. When the foundations of Islaam were firmly established, and its rules and principles had become well-known, visiting the graves was permitted. The Prophet (ﷺ) added, as a precaution, the warning, "*But don't say anything false.*" "[3]

1 **Women Visiting Graves:** The recommendation to visit graves is general and includes women, just as the earlier prohibition included them without any special mention. Furthermore, women share with men the benefits of visiting the graves. In al-Haakim's narration from Anas ibn Maalik, the Prophet (ﷺ) was quoted as saying, "*Visit the [graves], because it softens the heart, brings tears to the eyes and reminds of the next life, but don't say anything false.*"[4]

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[1] This addition is found in an-Nasaa'ee's narration. See *Saheeh Sunan an-Nasaa'ee,* vol.2, p.436, no.1922.

[2] *Sahih Muslim,* vol.2, p.463, no.2131 and *Sunan Abu Dawud,* vol.2, p.919, no.3229. The wording quoted is that found in *Sunan Abu Dawud.*

[3] *Al-Majmoo',* vol.3, p.310.

[4] *Mustadrak al-Haakim,* vol.1, p.376 and authenticated in *Ahkaamul-Janaa'iz,* p.180.

‘Aa’ishah, wife of the Prophet (ﷺ) and one of the leading scholars among his followers, understood the permission to visit graves to include women.

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ أَنَّ عَائِشَةَ أَقْبَلَتْ ذَاتَ يَوْمٍ مِنَ الْمَقَابِرِ، فَقُلْتُ لَهَا: يَا أُمَّ الْمُؤْمِنِيْنَ مِنْ أَيْنَ أَقْبَلْتَ؟ قَالَتْ: مِنْ قَبْرِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، فَقُلْتُ لَهَا: أَلَيْسَ كَانَ رَسُولُ اللَّهِ ﷺ نَهَى عَنْ زِيَارَةِ الْقُبُورِ؟ قَالَتْ: نَعَمْ، ثُمَّ أَمَرَ بِزِيَارَتِهَا.

‘Abdullaah ibn Abee Mulaykah said: One day when ‘Aa’ishah came from the graveyard, I asked her: O Mother of the Believers, where are you coming from. She replied, “From ‘Abdur-Ra<u>h</u>maan ibn Abee Bakr’s grave.” So I asked her: Didn’t Allaah’s Messenger (ﷺ) forbid the visiting of graves? She replied, “Yes, then he instructed that they be visited.”[5]

When the Prophet (ﷺ) found a woman crying in the graveyard, he did not chase her out of the graveyard, but told her not to cry.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ ﷺ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرٍ فَقَالَ: ((**اتَّقِي اللَّهَ وَاصْبِرِي**)).

Anas ibn Maalik related that once the Prophet (ﷺ) passed by a woman crying beside a grave and said to her, “*Fear Allaah and be patient.*”[6]

After mentioning this *<u>h</u>adeeth* under the heading ‘Visiting Graves’, Ibn <u>H</u>ajar said: The [scholars] disagreed regarding women [visiting graves]. The majority held that they are included in the general permission for visiting graves [if there is no danger of corruption]. The ruling permitting women to visit graves is supported by the *<u>h</u>adeeth* of this chapter. The source of evidence in the *<u>h</u>adeeth* is

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5 *Mustadrak al-<u>H</u>aakim*, vol.1, p.376 and *Sunan al-Bayhaqee*, vol.4, p.78 and authenticated in *A<u>h</u>kaamul-Janaa’iz*, p.181.

6 *Sahih Al-Bukhari* vol.2, p.208, no. 372, *Sahih Muslim*, vol.2, p.439, no.2013, *Sunan Abu Dawud*, vol.2, p.890 no.3118, *Sunan Ibn-i-Majah*, vol.2, p.446 no.1596 and *Mishkat Al-Masabih,*, vol.1, p.361. The wording is from *Sunan Ibn-i-Majah*, vol.2, p.452, no.1605.

the fact that he (ﷺ) did not censure the woman for sitting beside the grave and whatever he approves is proof [of its permissibility].[7]

However, frequent visitation of graves by women is not permissible.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَسَّانِ بْنِ ثَابِتٍ عَنْ أَبِيهِ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ زُوَّارَاتِ الْقُبُورِ.

Hassaan ibn Thaabit narrated that Allaah's Messenger (ﷺ) cursed women who frequently visit graves.[8]

Imaam al-Qurtubee said that the curse mentioned in the *hadeeth* is for those women who are frequent visitors as indicated by the intensive form of the word *zuwwaaraat.* Perhaps the reason is the negative result of frequent visits like: the husband's rights, unnecessary public exposure of women, as well as it leading to wailing and other forbidden expressions of grief.[9]

2 Visiting Non-Muslim Graves: Although participation in the funeral rites of non-Muslims is not permitted, Muslims are allowed to visit the graves of disbelievers for reflection. However, praying for those who die in a state of dibelief is totally prohibitted.

{ اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللهُ لَهُمْ }

"Whether you ask forgiveness for them or you do not, even if you ask seventy times for their forgiveness, Allaah will never forgive them."

{ وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ}

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[7] *Fat-hul-Baaree,* vol.4, p.244.

[8] *Sunan Ibn-i-Majah,* vol.2, p.433, no.1574 and authenticated in *Saheeh Sunan Ibn Maajah,* vol.1, p.263, no.1279.

[9] *Nayl al-Awtaar,* vol.4, pp.134-5.

“Do not make the funeral prayer for any of them who dies, nor stand at his grave.”

Prophet Muhammad (ﷺ) was prevented by Allaah from praying for his own mother, because she and his father had died as a polytheists.

عَنْ أَبِي هُرَيْرَةَ قَالَ زَارَ النَّبِيُّ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ فَقَالَ ((**اسْتَأْذَنْتُ رَبِّي فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي وَاسْتَأْذَنْتُهُ فِي أَنْ أَزُورَ قَبْرَهَا فَأُذِنَ لِي فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُ الْمَوْتَ**)).

Aboo Hurayrah related that the Prophet (ﷺ) visited the grave of his mother and cried and caused those around him to cry. Then he said, “*I asked my Lord’s permission to pray for her forgiveness and permission was not granted to me. Then I asked His permission to visit her grave and he permitted me. So visit the graves, for it makes you mindful of death.*”[10]

عَنْ أَنَسٍ أَنَّ رَجُلاً قَالَ يَا رَسُولَ اللَّهِ أَيْنَ أَبِي؟ قَالَ ((**فِي النَّارِ**)) فَلَمَّا قَفَّى دَعَاهُ فَقَالَ ((**إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ**)).

Anas related that a man asked: O Messenger of Allaah, where is my father? He replied, “*In the hellfire.*” When he turned, he called him and said, “*Your father and my father are together in the hellfire.*”[11]

In fact, Prophet Muhammad (ﷺ) had instructed one of his companions to give tidings of the hellfire whenever he passed by the grave of a disbeliever.

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَبِي كَانَ يَصِلُ الرَّحِمَ، وَكَانَ وَكَانَ، فَأَيْنَ هُوَ؟ قَالَ : ((**فِي النَّارِ**)) فَكَأَنَّ الْأَعْرَابِيَّ وَجَدَ مِنْ ذَلِكَ، فَقَالَ : يَا

[10] *Sahih Muslim*, vol.2, p.463, no.2130, *Sunan Abu Dawud*, vol.2, p.919, no.3228 and *Sunan Ibn-i-Majah*, vol.2, pp.431-2, no.1572.

[11] *Sahih Muslim*, vol.1, p.136, no.398.

رَسُولَ اللَّهِ، فَأَيْنَ أَبُوكَ؟ قَالَ: ((**حَيْثُمَا مَرَرْتَ بِقَبْرِ كَافِرٍ فَبَشِّرْهُ بِالنَّارِ**)) قَالَ: فَأَسْلَمَ الْأَعْرَابِيُّ بَعْدُ، فَقَالَ: لَقَدْ كَلَّفَنِي رَسُولُ للَّهِ ﷺ تَعْباً! مَا مَرَرْتُ بِقَبْرِ كَافِرٍ إِلاَّ بَشَّرْتُهُ بِالنَّارِ.

Sa‘d ibn Abee Waqqaas reported that a Bedouin came to the Prophet (ﷺ) and asked: My father used to maintain family ties, and he was this and that. So where is he? He replied, "*In the hellfire.*" It was as though the Bedouin found it difficult to take, so he asked: O Messenger of Allaah, where is your father? He replied, "*Wherever you pass by the grave of a disbeliever, give him tidings of hell.*" The Bedouin accepted Islaam after that and later said: Allaah's Messenger (ﷺ) burdened me with a tiresome responsibility. I haven't passed by the grave of a disbeliever without giving him tidings of hell.[12]

3 **Du‘aa:** When visiting the graveyard, general prayers should be made for all of those buried there.

عَنْ مُحَمَّدِ بْنِ قَيْسِ بْنِ مَخْرَمَةَ بْنِ الْمُطَّلِبِ عَنْ عَائِشَةَ قَالَتْ قُلْتُ كَيْفَ أَقُولُ لَهُمْ يَا رَسُولَ اللَّهِ قَالَ: ((**قُولِي السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَلَاحِقُونَ**)).

Muhammad ibn Qays quoted ‘Aa'ishah as saying: I asked: How should I pray for them, O Messenger of Allaah? He replied, "*Say:* ***As-Salaamu ‘alaa ahlid-diyaari minal-mu'mineena wal-muslimeen*** [Peace be on the believers and Muslim inhabitants of this city] ***wa yarhamullaahul-mustaqdimeena minnaa wal-musta'khireen*** [May Allaah have mercy on those who went before us and those coming after] ***wa innaa in shaa Allaahu bikum lalaahiqoon*** [Indeed, we will - Allaah willing - be joining you.]"[13]

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[12] Collected by at-Tabaraanee in *al-Mu‘jam al-Kabeer,* vol.1, p.191, no.1 and Ibn as-Sunnee in *‘Amal al-Yawm wal-Laylah,* no.588 and authenticated in *Ahkaamul-Janaa'iz,* pp.198-9.

[13] *Sahih Muslim,* vol.2, pp.461-2, no.2127.

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ فَكَانَ قَائِلُهُمْ يَقُولُ : السَّلاَمُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ لَلاَحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

Buraydah said: Allaah's Messenger (ﷺ) used to teach them what to say whenever they went out to the graveyard. They would say, "***As-Salaamu 'alaykum ahlad-diyaari minal-mu'mineena wal-muslimeen*** [Peace be on you, the believers and Muslim inhabitants of this city] ***wa innaa in shaa Allaahu lalaahiqoon*** [Indeed, we will - Allaah willing - be joining you.] ***as'alul-laaha lanaa wa lakumul-'aafiyah*** [I ask Allaah for your well being and ours.]"[14]

4 Recitation of Qur'aan: There is no basis for the recitation of Qur'aan in the graveyard. Neither the *Faatihah* (First Chapter) nor any other chapter of the Qur'aan should be read near the graves.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **((لاَ تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ)).**

Aboo Hurayrah reported that Allaah's Messenger (ﷺ) said, "*Don't make your houses graveyards, for surely Satan flees from the house in which the chapter al-Baqarah*[15] *is read.*"[16]

5 Raising the Hands in Du'aa: The hands may be raised during supplications for the dead in the graveyard.

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَأَرْسَلْتُ بَرِيرَةَ فِي أَثَرِهِ لِتَنْظُرَ أَيْنَ ذَهَبَ قَالَتْ فَسَلَكَ نَحْوَ بَقِيعِ الْغَرْقَدِ فَوَقَفَ فِي أَدْنَى الْبَقِيعِ ثُمَّ رَفَعَ يَدَيْهِ ثُمَّ انْصَرَفَ فَرَجَعَتْ

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[14] *Sahih Muslim*, vol.2, p.462, no.2128.

[15] The second chapter of the Qur'aan. The title, *al-Baqarah*, literally means 'the cow' and it refers to an incident mentioned in the chapter, verses 67-73.

[16] *Sahih Muslim*, vol.1, p.377, no.1707.

إِلَيَّ بَرِيرَةُ فَأَخْبَرَتْنِي فَلَمَّا أَصْبَحْتُ سَأَلْتُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ خَرَجْتَ اللَّيْلَةَ قَالَ:((**بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لأُصَلِّيَ عَلَيْهِمْ**)).

'Aa'ishah said: One night, Allaah's Messenger (ﷺ) went out of the house and I sent Bareerah[17] after him to find out where he went. Bareerah returned to me and informed me that he had gone to *Baqee'* graveyard, stood near its beginning with his hands raised, then he left. When I got up the next morning, I asked Allaah's Messenger where he had gone the previous night and he replied, "*I was sent to the inhabitants of Baqee' to pray for them.*"[18]

6 Facing the Qiblah: During supplications for the dead, the grave should not be faced due to the general prohibition against prayer towards the graves. The supplicant should, instead, face Makkah when praying for the dead.

عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ((**لاَ تُصَلُّوا إِلَى الْقُبُورِ وَلاَ تَجْلِسُوا عَلَيْهَا**)).

Aboo Marthad al-Ghanawee quoted Allaah's Messenger (ﷺ) as saying, "*Don't pray towards graves, nor sit on them.*"[19]

Since supplication (*du'aa*) is the essence of formal prayer, the ruling regarding the direction of prayer applies to both.

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ((الدُّعَاءُ هُوَ الْعِبَادَةُ { قَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ }))

An-Nu'maan ibn Basheer related that the Prophet (ﷺ) said, "*Supplication is worship.*" Then he recited: **"Your Lord said: Call on Me and I will answer you.[20]"**[21]

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[17] 'Aa'ishah's servant-girl.

[18] *Musnad Ahmad*, vol.6, p.92 and *Muwatta Imam Malik*, p.115, no.569 and authenticated in *Ahkaamul-Janaa'iz*, pp.193-4. The 'raising of the hands' is not mentioned in *Muwatta Imam Malik's* narration.

[19] *Sahih Muslim*, vol.2, p.460, no.2122 and *Sunan Abu Dawud*, vol.2, p.917, no.3223.

7 Walking Between the Graves: Shoes and sandals should be removed by those walking between the graves.

عَنْ بَشِيرٍ مَوْلَى رَسُولِ اللَّهِ ﷺ وَكَانَ اسْمُهُ فِي الْجَاهِلِيَّةِ زَحْمُ بْنُ مَعْبَدٍ فَهَاجَرَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ مَا اسْمُكَ قَالَ زَحْمٌ قَالَ بَلْ أَنْتَ بَشِيرٌ قَالَ بَيْنَمَا أَنَا أُمَاشِي رَسُولَ اللَّهِ ﷺ مَرَّ بِقُبُورِ الْمُشْرِكِينَ فَقَالَ: ((**لَقَدْ سَبَقَ هَؤُلَاءِ خَيْرًا كَثِيرًا**)) ثَلَاثًا ثُمَّ مَرَّ بِقُبُورِ الْمُسْلِمِينَ فَقَالَ: ((**لَقَدْ أَدْرَكَ هَؤُلَاءِ خَيْرًا كَثِيرًا**)) وَحَانَتْ مِنْ رَسُولِ اللَّهِ ﷺ نَظْرَةٌ فَإِذَا رَجُلٌ يَمْشِي فِي الْقُبُورِ عَلَيْهِ نَعْلَانِ فَقَالَ: ((**يَا صَاحِبَ السِّبْتِيَّتَيْنِ وَيْحَكَ أَلْقِ سِبْتِيَّتَيْكَ**)) فَنَظَرَ الرَّجُلُ فَلَمَّا عَرَفَ رَسُولَ اللَّهِ ﷺ خَلَعَهُمَا فَرَمَى بِهِمَا.

Basheer,[22] the freed slave of Allaah's Messenger (ﷺ) said: While I was walking with the Messenger of Allaah (ﷺ), he passed by the graves of the pagans and said three times, "*They preceded a time of abundant good.*" Then he passed by the graves of the Muslims and said, "*They got abundant good.*" Allaah's Messenger (ﷺ) then saw a man walking among the graves wearing sandals, so he called out, "*O you wearing sandals, beware. Remove your sandals.*" The man looked around and when he recognized Allaah's Messenger (ﷺ), he took off his sandals and threw them away.[23]

8 Annual Visits to Graves: Visiting graves on the anniversary of the person's death, or at special annual festivals to perform worship at the graves of those designated as saints is all forbidden.

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[20] Soorah al-Ghaafir (40):60.

[21] *Sunan Abu Dawud,* vol.1, p.387, no.1474 and by al-Bukhaaree in *al-Adab al-Mufrad,* no.714.

[22] The narration explained that his pre-Islamic name was Zahm ibn Ma'bad and that when the Prophet (ﷺ) had asked him his name, he renamed him 'Basheer'.

[23] *Sunan Ibn-i-Majah,* vol.2, pp.429-30, p.1568 and *Sunan Abu Dawud,* vol.2, pp.917-8, no.3224 and authenticated in *Saheeh Sunan Abee Daawood,* vol.2, p.622, no.2767.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : ((لاَ تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلاَ تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ فَإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ)).

Aboo Hurayrah narrated that Allaah's Messenger (ﷺ) said, "*Don't make your houses graveyards, nor make my grave a place of celebration*[24]*, and ask Allaah's blessing for me, because it will reach me wherever you may be.*"[25]

9 Travel to Visit Graves: Setting out on journeys to visit graves was specifically forbidden by the Prophet (ﷺ). This practise forms the basis of idolatrous pilgrimages in other religions.

عَنْ أَبِي هُرَيْرَةَ رَضِي اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ((لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُولِ ﷺ وَمَسْجِدِ الأَقْصَى)).

Aboo Hurayrah quoted the Prophet (ﷺ) as saying, "*Don't travel except to three masjids: al-Masjid al-Haraam (Makkah), Masjid ar-Rasool (Madeenah) and Masjid al-Aqsaa (Jerusalem).*"[26]

While returning from a trip, Aboo Basrah al-Ghifaaree met Aboo Hurayrah and the latter asked him where he was coming from. Aboo Basrah replied that he was coming back from at-Toor where he had made prayer. Aboo Hurayrah said, "If only I had caught you before you had set out, for I heard Allaah's Messenger say: *Don't travel to other than three masjids...*"[27] Aboo Qaz 'ah also related that he had wanted to go to at-Toor, but when he asked Ibn 'Umar about it, he quoted the Prophet's prohibition of travel to other than the three masjids.[28]

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[24] The term used in the *hadeeth* is *'eed,* i.e., and annual celebration.

[25] *Sunan Abu Dawud,* vol.2, pp.542-3, no.2037 and authenticated in *Saheeh Sunan Abee Daawood,* vol.1, p.383, no.1796.

[26] *Sahih Al-Bukhari,* vol.1, p.157, no.281, *Sahih Muslim,* vol.2, p.699, no.3218, and *Sunan Abu Dawud,* vol.2, p.540, no.2028.

[27] *Musnad Ahmad,* vol.6, p.7 and authenticated in *Ahkaamul-Janaa'iz,* p.226.

[28] Collected by al-Azraqee in *Akhbaar Makkah,* p.304 and authenticated in *Ahkaamul-Janaa'iz,* p.226.

10 Planting Twigs on Graves: It is not permissible to plant any flowers or twigs on the grave. The placing of wreaths and flowers is a non-Muslim ritual. The companions of the Prophet and the early generation of Muslim scholars did not practise this ritual. It is, however, authentically narrated that the Prophet did, on one single occasion, stick a palm leaf in a grave.

عَنِ ابْنِ عَبَّاسٍ رَضِي اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ أَنَّهُ مَرَّ بِقَبْرَيْنِ يُعَذَّبَانِ فَقَالَ : ((**إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لاَ يَسْتَتِرُ مِنَ الْبَوْلِ وَأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ**)) ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً فَقَالُوا يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا فَقَالَ : ((**لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا**)).

Ibn 'Abbaas reported that the Prophet (ﷺ) once passed by the graves of two people who were being punished in their graves and said, "*They are not being punished for a major sin. One didn't used to protect himself from the splatter of urine and the other used to spread rumors.*" He then took a green leaf of a date-palm tree, split it into two pieces, and planted one on each grave. The people asked, "O Messenger of Allaah! Why have you done this?" He replied, "*Perhaps it will reduce their punishment as long as it remains green.*"[29]

In Jaabir's narration the Prophet (ﷺ) said:

((إِنِّي مَرَرْتُ بِقَبْرَيْنِ يُعَذَّبَانِ، فَأَحْبَبْتُ بِشَفَاعَتِي أَنْ يُرَفَّهَ عَنْهُمَا مَا دَامَ الْغُصْنَانِ رَطْبَيْنِ))

"*I passed by two graves whose occupants were being tormented. I wished to make intercession for them so that they may be releaved as long as these two twigs remain fresh.*"[30]

Planting leaves in a grave was an act unique to the Prophet (ﷺ), consequently, none of his early followers repeated it. Al-Khattaabee said the following regarding this *hadeeth*: "It represents the [principle that the] actions of the Prophet (ﷺ) are blessed and that his supplication for a lessening of their punishment is special to Allaah. He also chose the period of freshness of the leaf to be [the length of] the period of his request for a reduction [in their

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[29] *Sahih Al-Bukhari,* vol.2, pp.249-50, no.443 and *Sahih Muslim,* vol.1, pp.171-2, no.575.

[30] *Sahih Muslim,* vol.4, pp.1545-9, no.7149. This text is on page 1548.

punishment]. This does not mean that a fresh leaf has any superiority over a dry leaf. It is now the custom among the masses in many countries to plant palm leaves in the graves of their dead. However, what they are doing cannot be based on the Prophet's act." Ahmad Shaakir in his commentary on Sunan at-Tirmithee said, "Al-Khattaabee spoke the truth. And, since then, the masses have been even more enthusiastic in doing this practice which has no valid basis in Islaam. They imitated the Christians so much, especially in Egypt, that they now put flowers on the graves. They exchange them as presents among themselves. Some people put them on the graves of their relatives and friends as greetings to them and as a courtesy to their living relatives. So much so that this custom has become similar to the international etiquettes of courtesy. Thus, whenever Muslim personalities visit a European country, they go the the graves of its former leaders or the grave of the 'unknown soldier' and lay fresh and artificial wreaths of flowers on them."

This practice is an innovation in the religion (*bid'ah*) which should be avoided. All such innovations are cursed. Ibn 'Umar was reported to have said, in this regard:

كُلُّ بِدْعَةٍ ضَلاَلَةٌ، وَإِنْ رآهَا النَّاسُ حَسَنَةً.

"Every innovation is misguidance, even if people consider them to be good."[31]

[31] Collected by Ibn Battah in *Al-Ibaanah 'an Usool ad-Diyaanah,* vol.2, p.112, no.2 and authenticated in *Ahkaamul-Janaa'iz*, pp.200-1.

APPENDIX: INNOVATIONS

1. Recital of *Soorah Yaseen* at the graveyard.

2. Turning the dying persons body to face Qiblah.

3. The removal of menstruating women from the dead person's presence.

4. Placing lit candles near the dead body until the morning.

5. Putting cotton in the throat, nostrils and anus of the dead person.

6. Recital of the Qu'raan for money at the time of the person's death.

7. Celebration of the deceased's 1st, 3rd, 7th, 20th, 40th day, anniversary of his or her death.

8. Gathering a the home of the dead person and obliging the family of the deceased to provide food for the guests.

9. Recital of *Soorah al-Faatihah*, *al-Baqarah* and the last two verses of *Soorah al-Baqarah* based on a fabricated narration falsely attributed to Ibn 'Umar's narration.[1]

10. "Whoever recites the *Soorah al-Ikhlaas* 1000 times will be safeguarded from Hell," is a fabricated tradition.

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[1] 'Abdullaah ibn 'Umar said he heard the Prophet (ﷺ) say, "When one of you dies do not keep him long, but take him *soorah al-Baqarah* recited at his head and the concluding verses of the same *soorah* recited at his feet." Collected by al-Bayhaqee in *Shu'ab al-Eemaan*. See *Mishkat Al-Masabih, Al-Masabih,* vol.1, p.358.

11. Prompting (*talqeen*) those who have already died to recite the declaration of faith *laa ilaaha illal-laah*. This practice is of no use to the dead.

12. Writing *du'aas* on the shroud.

13. Making absent funeral prayers (*salaatul-ghaa'ib*) for people for whom funeral prayers were made in the location in which they died.

14. Transferring the body of the deceased large distances in order to bury the person near the graves of the pious.

15. Reciting aloud Qur'aan or poems or words of rememberance while carrying the bier.

16. Placing flowers, twigs etc. on the graves based on Prophet Muhammad's (ﷺ) action.[2] What the Prophet (ﷺ) did was special for him and he did not do it for every grave.

17. Reciting of the *Athaan* at the graveyard. How this practice came into being is unknown especially when there is no *Athaan* or *Iqaamah* for the funeral prayer.

18. Sprinkling rose water when placing the body and everybody covering the grave with sand reciting something.

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[2] Ibn 'Abbaas reported that the Prophet (ﷺ) once passed by the graves of two people who were being punished in their graves and said, "*They are not being punished for a major sin. One didn't used to protect himself from the splatter of urine and the other used to spread rumors.*" He then took a green leaf of a date-palm tree, split it into two pieces, and planted one on each grave. The people asked, "O Messenger of Allaah! Why have you done this?" He replied, "*Perhaps it will reduce their punishment as long as it remains green.*" (*Sahih Al-Bukhari,* vol.2, pp.249-50, no.443).

19. Recitation of the *Shahaadah* 3 times after closing the grave and sprinkling of water.

20. Building structure over graves or placing grave stones to indicate the name and family of the dead.

21. Leaving dying men to die among the women and only coming to collect the body after they have died.

22. Excessive talking in loud voices during the time of burial.

23. Putting flag poles with white flags outside the home of one who has died to indicate that death has occurred in the family. This is a practice of Hindu origin found amongst Muslims in Southern Philippines.

24. Visiting the graves of one's parents every Jumu‘ah.

25. Visiting the graves in the middle of the month of Sha‘baan.

26. Visiting the graves specifically on every ‘Eed, or in the months of Rajab, Sha‘baan or Ramadaan.

27. Dedicating the reward for certain acts of worship like *s̱alaah,* and Qur'anic recitation to the dead or to the Prophet (ﷺ).

28. Circumambulating (ﷺ) the Prophet's grave or any other grave.

29. Touching or rubbing the tombs of the righteous in the belief that blessings will gained from the act.

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